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11

12



ALI EISAMI GAZIRMA.

Mary Lambert Stanan

GRAMMAR

OF THE

BÓRNU OR KÁNURĪ LANGUAGE.

BY

REV. S. W. KOELLE,

MISSIONARY OF THE CHURCH MISSIONARY SOCIETY

LONDON

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בַּעַת הַהִיא יוֹבֵל־שִׁי לַיהוָה צָבָאוֹת עִם מִשְׁנֶה וּמִוֶּלֶט
וּמֵעַם נִרְאָה מִן־הוּא וְהִלָּאָה גֹי קוֹ־קוֹ וּמְבוֹסָה אֲשֶׁר בָּנָא
נְהָרִים אֲרָצוֹ אֶל־מְקוֹם שֶׁס־יְהוָה צָבָאוֹת הָרַר צִיּוֹן:

TO
THE REV. HENRY VENN, B.D.,
THE HONORARY CLERICAL SECRETARY OF THE
CHURCH MISSIONARY SOCIETY,
WITHOUT WHOSE COMPREHENSIVE MIND
IT WOULD NEITHER HAVE BEEN COMMENCED NOR COMPLETED,
THIS GRAMMAR
IS MOST RESPECTFULLY AND AFFECTIONATELY INSCRIBED
BY THE AUTHOR.



PREFACE.

It is with heartfelt gratitude to the Giver of every good gift, that I take up my pen to write a few remarks prefatory to the following Grammar of the Kanuri language, which is spoken in the very heart of Africa. God has been pleased to preserve my life, to bestow fresh health after many an attack of fever, and to grant me energy and perseverance for the pursuit of my solitary and difficult studies, in the unhealthy and enervating climate of Sierra Leone, till the work was thus far accomplished. During my stay on the Western Coast of Africa (from December 1847 till February 1853), the cultivation of the Kanuri language occupied me almost three full years. As there was no native literature, considerable time was required, merely to bring some satisfactory portion of the language before my view: and then what a chaos of forms did it present! I had often just flattered myself to have discovered a rule, when, all at once, a new expression from my interpreter not only disappointed my hopes, but added to the previous difficulties. When I commenced my Kanuri studies, nothing whatever had been written on the grammar of that language, neither was any thing known as to its general character; so that I was left to pursue my way through an entirely unknown region, where every step brought new and strange objects under my notice, contrary to every thing that I could have anticipated. Under such circumstances, two opposite errors are to be avoided: on the one hand there is the danger of being carried away by a desire for the new and the strange, so as to make common things look uncommon; and, on the other hand, that incredulity is to be guarded against, which postulates that the languages, hitherto unknown,

cannot present features actually new. I endeavoured to avoid these extremes by tracing, as far as I was able, the grammatical forms to their proper origin, and by comparing the Kanuri with as many other languages as were within my reach. But I must confess, that in spite of my honest wish not to *make* a grammar for the Kanuri, but modestly and diligently to *learn* the grammar which the Kanuri has long ago made for itself, it from time to time required fresh exertion to keep my mind free from prejudice and preconceived notions; and whenever a new feature in the language came under my notice for the first time, the sensation which it produced in me was generally that of suspicion, and a desire to attribute it to incorrectness in my interpreter, till a frequent recurrence of the same convinced me of its reality. When, on such occasions, I remonstrated with my interpreter, he used to say in his broken English: "Please, Massa, we country no stand like white man country: white man talk every thing straight, but we can talk one thing in many different ways"—*i. e.* Please, sir, our language is not like white men's language: white men have only one expression for one and the same thing, but we can express the same thing in many different ways." This richness of grammatical forms, especially in the verb, is a real difficulty in the language, and, as may be easily imagined, appeared to me at first rather formidable; and it required no little perseverance and exertion on my part to reduce to order such a confused mass of forms, and to ascertain the often strange peculiarities and fine differences in their use. For be it remembered, that an unlettered negro, speaking the English but very imperfectly, cannot be requested to decline a noun, or conjugate a verb, or to define the difference between given tenses and moods: all these things can only be ascertained by the diligent research of the grammarian himself, and he cannot look to his interpreter for more than the supply of his working materials. Many a rule which is expressed in the grammar by a few words

required days and weeks for its discovery. To learn the Kanuri language, for the first time, is certainly no easy task; and my interpreter often told me that he had never heard a black man, who was not a native of Bornu, speak it correctly; whereas they, the Bornuese, easily learn the language of the surrounding nations. It would be presumptuous in me to suppose that I have fully mastered the entire extent of the multifarious forms of this language, or that this first Grammar should be a perfect one; but this much I hope, that it will be found an essential help to a thorough acquisition of the language, and, eventually, to the translation of the word of God. The spiritual conquest and subjugation of the world is a gradual work, whose achievement employs many hands, and the bare consciousness of contributing in some measure towards that end is satisfactory, even though this contribution consist only in digging the metallic ore from the hidden bowels of the earth, which will afterward be converted into swords of victory. All the actions performed in the service of God for the good of mankind form one organic whole, from which no part may be missing: they are all required to bring about the final consummation, to usher in the eternal sabbath. Hence the meanest service which has a bearing in this direction is honourable, and may be rendered with that cheerfulness and confidence which is always inspired by the conviction that our objects are bound up with a great cause, and that we labour for a brighter future.

This leads to a direct answer to the question: "Why I, as a Christian Missionary, devoted so much time to the study of the Kanuri language?" The Church Missionary Society, who, from a praiseworthy Christian compassion for the most degraded portion of our race, made the evangelization of Africa one of their chief objects, have long ago felt the necessity of bringing to light, and rendering available by grammatical cultivation the languages of that mysterious continent, before they could reasonably expect to christianize

the tribes by which they are spoken. With this view they for many years urged their Missionaries in Sierra Leone to study the native languages; but frequent deaths, and the pressure of other labours, prevented their instructions from producing the desired effect. But Sierra Leone, where slaves from almost every quarter of Africa had found an asylum of liberty, was too inviting a field to be left any longer unoccupied. The Committee appointed one of their Missionaries, the Rev. F. Schön, to devote himself exclusively to the study of languages. He spent several years in the study of the Hausa language, till the failure of his health compelled him to quit this field of labour. The results of his studies are preserved in his Hausa Grammar. It then fell to my lot to become his successor, and, at the same time, to take part in the instruction of the Fourah-Bay Institution. The directions of the Committee required of me, not only to furnish information respecting the whole question of African philology, but also to select some one language for my particular study. In its selection I was to be guided by the probability of "its becoming a sort of key to the study of other languages." At that time, however, the African languages were so little known, that, in deciding this question, I could not be guided by any strictly lingual data. The local Committee of Missionaries agreed with me in its being desirable that I should fix upon the Kanuri or Bornu language, as this was spoken by one of the mightiest nations in central Africa, and in the vicinity of Hausa, of which we already possessed a grammar. Accordingly, I selected one of the most suitable Bornuese of Sierra Leone as my interpreter, and commenced the language. In the progress of my studies it became more and more evident that the Kanuri had no important affinities with other Negro languages, and that, for the present, it cannot be used for direct Missionary purposes, from the fanatical Muhammadan character of the Bornuese. For, whilst Muhammadanism has been waning in Europe, it has experienced a signal revival

in the interior of Africa, owing, as I learnt from my interpreter, to the Pulo movement, which has been in operation since the beginning of the present century. But by the time I had become possessed of this information, I had made such progress in the language, that it was considered advisable that I should proceed still farther, and then publish the results for the benefit of philology, and, as it is hoped, for the benefit of future Missionary enterprise.

The language of this Grammar is the *Kanuri*, as it is spoken in the large province of *Gazir*, in the empire of *Bornu*, or, perhaps more correctly, as it *was* spoken there at the time when my interpreter left his home. This explanation is necessary; for the wars in the interior of Africa are so sanguinary, that whole districts often become depopulated by them, which are afterwards taken possession of by strangers. Whole tribes sometimes flee before their enemies and seek new places of abode. The old people of Sierra Leone often hear, from their newly imported countrymen, that the most radical social and political changes have taken place since they were torn from their native lands. The Kanuri may be considered as *the language of Bornu proper*, although it is not the only language of that country; for just as at present Ireland is united with England in one principality, so, also, the Kanuri or Bornu kings have subjugated many surrounding tribes, of different languages, and annexed their territory to Bornu. But the ancient dynasty of Bornu kings always spoke pure *Kanuri*, which, as being the language of the ruling class, was considered the *national language*. About thirty years ago a new dynasty came to the throne of Bornu. The priest Laminu, after having killed the king with his own hand, ruled the country under the title of Shiekh, and on his death his son succeeded him as king. Shiekh Laminu was a Kanumma (*i. e.* a native of Kanum), and his select soldiers were likewise Kanumbu (*i. e.* natives of Kanum), so that the court language of Bornu, at the present day, is the Kanum dialect, which somewhat differs from and seems to be less pure than the Kanuri of this Grammar.

Respecting the names *Kanuri* and *Bornu* I obtained the following information. *Kanuri* is the name of the people and of the language, *Bornu* the name of the country. A man says of himself, either simply, *wúma Kánuri*, "I am a Kanuri;" or *wúma Bórnuma*, "I am a Bornuese;" or *wúma Bórnumē*, "I am of Bornu;" he either says, "I speak Kanuri," or "I speak the language of Bornu." The Kanuris or Bornuese are known under different names to the different Negro tribes with whom they come in contact; thus the Hausas call them *Balébalé*; the Nufes, *Bínō*; the Bodes, *Kágātsan*; and the Akus, *Kánike*.

Bornu proper is divided (or at any rate was so under the late dynasty) into the following *tsédi* or *lárde*, *i. e.* countries or provinces, in all of which the same language is spoken, but, of course, with more or less important dialectical differences:—*Gázir*, "the largest of all;" *Débišāgē*, "next to Gazir in size;" *Máfōni*, "as large as *Débišāgē*;" *Ngumāti*, *Múlgū*, *Hába*, *Ábēlam*, *Dēla*, *Gúdu*, *Túrō*, *Bídzer*, *Kórēram*, *Māntšlmtšim*, *Girgásei*, *Kábu tīlōa*, *Dādēngērī*, *Márma*, *Láluk*, *Túliwa*, *Tawólo*, *Deíma*, *Dábīra*, *Dábūgu*, *Gámbořam*, *Késāwa*, *Karawawáru*, *Māgī*—*Bérřem*, *Dásu*, *Keiāwa*, *Bádama* (not to be mistaken with the Buduma on the Tsáde-islands), *Kádiwa*, *Kébdī*, *Ngígíwa*, *Máfā*, *Ngúdōa*, *Legárwa*, *Bámma*, *Tšérāwá*, *Gámatšō*, *Kangálwa*, *Tšúntšgná*, *Gubuló*, *Bórgō* or *Bárgō*, *Mélēram*, *Bánōa*, &c. The Bornu empire is bounded on the north by the great desert and the Lake of *Tsáde* (by the *Munios* and others pronounced *Tšáde*); on the west by *Núfe*, *Áfuno* (*i. e.* Hausa), *Bóde*, *Kareikarei*, *Gézere*; on the south by *Píka* and *Kōdna*; on the south-east and east by *Mándara*, *Ngála*, *Múdzugū*, *Gámargū*, *Márgī* and *Báber*.

The province of *Gázir* is so large, that the saying has become proverbial: *kām bēlāntsē Gázir tsēniā*, *bēlāntsē gerátš tsērágō*, *i. e.* "If one says that his native place is *Gazir*, he wishes to conceal his native place." To traverse *Gazir* from one end to the other requires several

days. Its capital town is *Gázargumó*, from which *Tapsóúa Magirári*, *Ali Eisa*'s birth-place, is at the distance of about one day's journey ; and another large town is *Kaligimōrám*, from which *Tapsóúa Magirári* is five miles distant. *Gazir* itself is divided into the following smaller districts—*Ngálíbuá*, *Kíbire*, *Báríram*, *Káriwa*, *Bérber* (containing from twenty to thirty towns and villages), *Bérgem*, *Naŋgúlám*, *Kálalāwa*, *Modzánganāwa*, *Kábuiwa*, *Kalídri*, *Ngallimári*, *Metramri*, *Diambóri*, *Kugátso*, *Dómári*, *Mētārammári*, *Mulimári*, *Sáberri*, *Ágedími*, *Tórōro*, *Dádui*, *Šiád*, *Šéggu*, *Álinwa*, *Māgulgé*, *Sán̄e*, *Gél̄ermi*, *Mētāram*, *Mōgunó*, *Mulintšeri*, *Wótsagal*, &c.

My interpreter, who furnished me with the materials on which the Grammar is based, is *Áli Etsāmi Gázirma*, i. e. *Ali* of *Gazir*, whose mother was *Eisa*, or, according to his English name, William Harding, a man of good common sense, of more than ordinary strength of memory, and of an unblameable moral character, although he is merely a baptized Christian, without making any special profession of religion. The portrait facing the title page faithfully represents him, as he was sitting with me in my study, from eight to twelve and from one to four, day after day, during the sixty-first, sixty-third, and sixty-fourth years of his age. His age is ascertained in the following way:—According to his marriage certificate, which I have seen, he was brought to Sierra Leone by a British cruiser on April 12th, 1818, and this was in about his thirtieth year ; for his father, who was a Muhammadan priest, informed him, at the commencement of the Pulo inroads upon Bornu, that his age was nineteen years and seven months ; and between this and the time of his being kidnapped five years elapsed, so that he was about twenty-five years old when he was torn from his native country. On his way to the sea he only stopped in Yoruba, where he remained about five years, which brings his age, on his arrival in Sierra Leone, to about thirty. Accordingly, the year of his birth must have been about 1787 or 1788.

Other incidents of his early life are the following :—He was circumcised in his ninth year, attended a school, where he learnt to read the Koran, from his seventh to his eleventh year. In about his thirteenth year they saw a total eclipse of the sun, which converted day into night, and was considered as an evil omen. The fulfilment of this was recognised in a severe visitation of locusts, and of the pestilence or plague, which happened the year after. In Sierra Leone Ali Eisami lived amongst a good many of his country-people, and had abundant opportunity for speaking his native tongue. At the time of my leaving Sierra Leone, there were still thirty of them alive, and in the years 1820—1830 their number was about 200. But natives of dry and arid countries, as *e. g.* Bornu, Hausa, the Sahara, &c., die very fast in Sierra Leone: their acclimatisation there seems to be almost as difficult as that of Europeans. Besides Ali Eisami, and chiefly with a view of testing his accuracy, I also employed some other Bornu interpreters. One of them had only been five years away from Bornu, and served as corporal in Her Majesty's first West-Indian Regiment. He informed me, that at the time when he was kidnapped, the whole of Gazir was in the hands of the Shoa-Arabs, who had obtained it from Shiekh Laminu under a kind of feudal tenure. It becomes me here to acknowledge the prompt and kind manner with which Major O'Connor, Commander-in-Chief of Her Majesty's forces on the West Coast of Africa, responded to my request, by allowing the said corporal to leave the barracks and come to me daily for several weeks. From thus testing my interpreter by other Kanuris, and from his uniform consistency with himself, I became convinced that he had not forgotten his mother-tongue, but communicated it to me in its purity. The only thing in which I found him a little uncertain, was the quantity of the vowels and the accent; and how easily these are influenced, every body knows, who, after having constantly spoken a foreign language for several years, returns to his native language.

The basis of this Kanuri Grammar is a manuscript literature of about 800 quarto pages, which were dictated to me by my interpreter. They consist of stories, fables, romances, historical sketches, &c. : and all the examples adduced in the Grammar as illustrative of the various rules, with but very few exceptions, are taken from this collection. Two or three weeks after the commencement of my Kanuri studies, I at once entered upon this plan of forming a literature, as the best way of becoming acquainted with the language, and the surest foundation of grammatical investigations. I found my interpreter truly inexhaustible in his narrations; and often when I inquired whether his fountain was not yet dried up, he replied "Please, Massa, word never done." He has brought this stock of knowledge from his native country, where, as he says, men often sit together till late at night, entertaining one another by narrating stories and delivering speeches.

My having marked the accented syllable, and the quantity of vowels, as well as I could ascertain it, and the practice which I have adopted of always illustrating the grammatical rules, will, no doubt, be appreciated by every reader. The Kanuri Vocabulary, which is intended to be printed soon after this Grammar, will have prefixed to it a small collection of Ali Eisam's narrations, which will form useful reading exercises, and furnish opportunity for acquiring a more practical acquaintance with the language.

It gives me much pleasure to advert, in this place, to the only attempt ever made at a Kanuri Grammar besides my own. It proceeded from the pen of the laborious and indefatigable Edwin Norris, Esq.; and I am sure that every one who has seen it will agree with me, that it does him great credit; and that, as Professor Pott said of him in the German *Zeitschrift für das Morgenland*, "he has pretty well made every thing of his materials that can be made of them." He gives a fresh proof in this little work, that his spirit of investigation, far from being discouraged, is rather roused and attracted by what is difficult and abstruse. But the ma-

terials from which his Grammar was derived were of such a nature, that it is impossible the latter could convey a correct representation of the Kanuri language, either in sound or in structure. Those materials are a *translation* of Arabic Dialogues, &c., into Bornu, and the translation is written in *Arabic characters*. Now the Arabic alphabet is utterly incapable of faithfully representing the Bornu sounds; so that no one can read a transcript of Bornu, in Arabic characters, without knowing Bornu beforehand; but Mr. Norris's Grammar goes still farther and gives us an English transcript of the Arabic transcript; the consequence of which is, that the actual Bornu sounds are often *concealed* instead of conveyed by it. Nor is this all. The documents which form Mr. Norris's authority bear evident marks that their author was *not a Kanuri by birth*, but that he had *acquired* this language as a foreigner.

Africa is still an unknown country to us in many respects. Its numerous languages are a wide field, the cultivation of which would be sure to reward the professional philologist with many interesting discoveries. Hitherto the Christian Missionaries have done by far the greater part of the work: may we not expect that linguists will join them in this enterprise? The African linguist has not only an excellent opportunity for enlarging the bounds of philological science, but he, at the same time, materially assists in preparing channels for the spread of that knowledge among the negroes which makes men "*wise unto salvation*." The time is in God's hand; but He graciously places it within our reach, and partly under our control, by permitting us to co-operate with Him in realizing His eternal purposes of love. May we pray and labour for the coming of those blessed days, when all nations and tribes shall hear, in their own tongues, the wonderful works of God!

SIGISMUND WILHELM KOELLE.

GREAT CRESSINGHAM RECTORY, NORFOLK,
June 3, 1854.

CONTENTS.

CHAPTER I. *Ethnological Relationship of the Kanuri Language*

SECTION	PAGE
1-3. Comparison of the Kanuri with Indo-European and Semitic Languages	1
4. Arabicisms	7
5. Negrotic Relation	8

CHAPTER II. *Sounds and Orthography.*

6. Orthography	9
7. Vowels	9
8. Consonants	10
9. Scheme of Letters required for the Kanuri	12

CHAPTER III. *Euphonic Changes.*

10-12. Change of Vowels	13
13-17. Change of Consonants	14
18-20. Change arising from the symphony of Vowels and Consonants	18

CHAPTER IV. *Etymology of Substantives.*

21-27. Derivations of Substantives	19
28. Formation of the Plural.	23
29. Declension of Substantives	23
30. Gender of Substantives	25

CHAPTER V. *Etymology of Pronouns.*

31. Personal Pronouns	26
32. Demonstrative Pronouns	27
33. Interrogative Pronouns	27
34-36. Possessive Pronouns	28
37. Indefinite Pronouns	30

CONTENTS.

CHAPTER VI. *Etymology of Adjectives.*

SECTION		PAGE
38.	Adjectives derived by the suffix <i>wa</i>	31
39.	The same <i>wa</i> forming a sort of Participle or Gerund	32
40.	Adjectives in <i>ma</i>	33
41.	Adjectives in <i>mi</i>	35
42.	Adjectives in <i>ram</i>	35
43.	Adjectives in <i>ri</i>	36
44.	Inflection of Adjectives	37

CHAPTER VII. *Etymology of Numerals.*

45.	List of Cardinal Numbers	38
46.	Ordinal Numbers	41
47.	Adverbial Numbers	42
48.	Indefinite Numerals	43

CHAPTER VIII. *Etymology of Verbs.*

I. Derivation of Verbs, §. 49-52.—

49.	Verbs derived from Substantives	44
50.	Verbs derived from Adjectives	44
51.	Verbs derived from other Verbs	45
52.	Impersonal Verbs	45

II. Fundamental Forms of the Verb, §. 53-61.—

54.	Radical Conjugation	46
55.	Relative Conjugation	46
56.	Reflective Conjugation	47
57.	Causative Conjugation	48
58-60.	Lists of Verbs forming a Causative Conju- gation	48
61.	Compound Conjugations	52

III. The Tenses of Verbs, §. 62. 52

IV. Common or Subjective Inflection of Verbs, §. 63-86.—

64.	Origin of the terminations of Verbs in <i>ngin</i>	54
65-66.	Inflection of Verbs in <i>ngin</i>	55

CONTENTS.

SECTION		PAGE
67.	Lists of Verbs with the character <i>m, n, ñ</i>	58
68.	Peculiarities of <i>páŋgin</i>	60
69.	Verbs with <i>sę</i> and <i>su</i>	61
70.	Division of Verbs in <i>skin</i>	62
71-73.	Monosyllabic roots with the termination <i>skin</i> (<i>dískin</i> , §. 71, <i>táskin</i> , §. 72, <i>rúskin</i> , <i>núskin</i> , §. 73)	63
74.	Verbs which may be considered either Mono- syllabic or Dissyllabic	66
75-79.	Polysyllabic Verbs in <i>skin</i> whose initial is not <i>y</i> . (<i>ladęskin</i> , <i>lifúskin</i> , §. 75, <i>gámbuskin</i> , <i>káreşkin</i> , <i>pertęskin</i> , §. 76, <i>káseşkin</i> , <i>teşkin</i> , §. 77, <i>bafúskin</i> , <i>degáskin</i> , <i>gęreşkin</i> , §. 78. <i>wáreşkin</i> , §. 79.	68
80-86.	Verbs in <i>skin</i> , beginning with <i>y</i> . (<i>yískin</i> , <i>yęskin</i> , §. 80. <i>yáskin</i> , §. 81. <i>yakkáraskin</i> , <i>yęşáskin</i> , <i>yirgáskin</i> , §. 83. <i>yargáleşkin</i> , <i>yákęskin</i> , §. 84. <i>yętsęskin</i> , <i>yífuskin</i> , §. 85. <i>yembúluskin</i> . <i>yundúskin</i> , <i>yürúskin</i> , <i>yúwüreşkin</i> , §. 86)	75
V. Moods of Verbs, §. 87-90.—		
87.	Imperative Mood	81
88.	Negative Mood	84
89.	Conjunctional Mood	87
90.	Participial Mood	89
VI. Infinitive and Participles, §. 91-94.—		
91-92.	Infinitive	92
93-94.	Active and Passive Participles	97
VII. Objective Inflection of Transitive Verbs, §. 95-111.—		
95-101.	Verbs terminating in <i>ŋgin</i>	99
102-106.	Verbs in <i>skin</i> not beginning with <i>y</i>	121
107-111.	Verbs in <i>skin</i> beginning with <i>y</i>	129
VIII. Defective Verbs, §. 112.		
CHAPTER IX. <i>Etymology of Adverbs.</i>		
113-114.	Original Adverbs, general and specific	141
115.	Converted Adverbs	142

CONTENTS.

SECTION	PAGE
116. Deflected Adverbs	143
117. Compound Adverbs	144
CHAPTER X. <i>Etymology of Postpositions</i> , §. 118.	
CHAPTER. XI. <i>Etymology of Conjunctions</i> .	
119. Original Conjunctions	146
120. Converted Conjunctions	147
CHAPTER XII. <i>Interjections</i> , §. 121.	
CHAPTER XIII. <i>Propositions</i> .	
122. Simple Propositions	148
123-124. Complex Propositions	150
125. Means of connecting Propositions	153
CHAPTER XIV. <i>Syntax of Substantives</i> .	
126-128. Proper names and titles	156
129. Peculiar use of <i>dīnā</i> , <i>kāma</i> , <i>nā</i> , <i>sānyā</i>	160
130-131. Use of the Nominative case	161
132-141. Use of the Genitive	162
142-149. Use of the Dative	169
150. Use of the Accusative	173
151. Use of the Locative	174
152. Use of the Temporal	175
153. Use of the Instrumental	176
154. Case-terminations separated from the nouns	176
155. Case-terminations affixed to verbs	178
CHAPTER XV. <i>Syntax of Pronouns</i> .	
156-162. Personal Pronouns	180
163-176. Demonstrative (and relative) pronouns	183
177. Interrogative pronouns	193
178-186. Possessive Pronouns	194
187-189. Indefinite Pronouns	199
190-192. Indefinite use of certain persons of the verb	200
193. Substitution for reflective and reciprocal pro- nouns	202

CONTENTS.

CHAPTER XVI. *Syntax of Adjectives.*

SECTION	PAGE
194-195. Their connexion with substantives . . .	203
196. Their use as substantives	205
197-198. Their want of gradation supplied . . .	205
199. Use of Adjectives in <i>wa</i>	207

CHAPTER XVII. *Syntax of Numerals.*

200-201. Their position, connection with <i>kām</i> . . .	209
202-204. Their repetition and pleonasm	210
205-207. Use of <i>tīlō, māḡe, mēogu</i>	212
208. Ordinal Numerals	215
209-210. Indefinite Numerals	216
211. Fractional Numerals	217

CHAPTER XVIII. *Syntax of Verbs.*

212. The lack of a Passive Voice supplied . . .	218
213-216. The Government of Verbs	220
217. Use of the Aorist	225
218-219. Use of the Perfect	226
220-223. Use of the Indefinite I.	228
224-228. Use of the Indefinite II.	232
229. Use of the Future	238
230. The lack of Relative Tenses supplied . . .	238
231-232. Some Auxiliary Verbs employed to express Tenses	239
233. The affirmative Indicative mood	241
234-236. The negative Indicative mood	241
237-241. The Imperative mood	244
242-250. The Conjunctive mood	246
251-253. The Participial mood	252
254. The lack of a Conditional mood supplied . .	255
255. The lack of a Subjunctive mood supplied . .	256
256. The lack of an Optative mood supplied . .	257
257. The Indefinite II. converted by following Tenses or Moods	258
258-261. Use and omission of the Infinitive . . .	262

CONTENTS.

SECTION	PAGE
262. The Supine	263
263. The Present or Active Participle	265
264. The Past or Passive Participle	266
265. Use of the Objective Inflection	266
266. Want of a Copula	268
267. Different modes of translating our verb "to be"	268
268. Construction of <i>nigin</i> with the verbs of sense .	269
269. Position of the subject and <i>nigin</i> in quotations	270
270. The use of <i>tēgēreşkin</i>	272
271. The use of denominative verbs	272

CHAPTER XIX. *Certain Suffixes.*

272-279. The interrogative <i>ba, gēnya</i>	273
280-281. The predicative <i>go</i>	277
282-286. The emphatic <i>ma, diyē, digē, yē, dē</i>	278

CHAPTER XX. *Syntax of Adverbs.*

287-288. Deflected Adverbs	282
289. Specific Adverbs	283
290. <i>lintá, lintáro</i>	285
291. Interrogative Adverbs	286
292-295. The Negative Adverbs <i>bágō, ganí, áte</i>	286
296. <i>dúgō</i>	289
297. <i>gadi, gei</i>	292
298. <i>ngo</i>	292
299. <i>ngúburō</i>	293
300-301. <i>sō, yāye</i>	294
302-303. Substantives and Verbs used instead of Adverbs,	295
304. The emphatic Adverb <i>nda</i>	297

CHAPTER XXI. *Syntax of Postpositions.*

305. Affinity between Postpositions and Case-terminations	298
306. The Postpositions, <i>gadi, lan, nanga</i>	298
307. Grammatical forms used instead of Postpositions,	301
308. Substantives used instead of Postpositions	302

CONTENTS.

CHAPTER XXII. *Syntax of Conjunctions.*

SECTION		PAGE
309-314.	Correlative Conjunctions <i>wa—wa, n—n</i>	304
315.	<i>ō—ō</i>	307
316.	<i>rā—rā, yē—yē, yen—yen</i>	307
317.	<i>sō—sō</i>	308
318-322.	<i>tšā—kwōya, tšā—tšā, tšā kwōya—kōa</i>	308
423.	<i>gēnya</i>	310
324.	<i>'tē</i>	311
325.	<i>ya</i>	311
326.	<i>yāye</i>	312
327.	<i>āte</i>	312
328.	<i>ātemā, ātemārō, ātemān</i>	313
329.	<i>āteyāye, āteyāērō</i>	313
330.	<i>rā</i>	314
331-332.	Conjunctions avoided and omitted	314

CHAPTER XXIII. *Figures of Speech.*

333.	Ellipsis	317
334.	Absolutism and Pleonasm	319
335.	Apposition	322
336.	Collectives	323
337.	Abstractum pro Concreto	324
338.	Anakoluthon	324
339.	Hendiadyoin	324
340.	Synecdoche	325
341.	Nomina Conjugata	325

CORRIGENDA.

PAGE.	LINE.	
2	18	read <i>kāṇem</i> for <i>kānem</i> .
14	11	. . <i>ɛ</i> for <i>é</i> .
16	6	. . <i>bɛlɛfi</i> for <i>bɛlɛfi</i> .
16	23	. . <i>ran</i> for <i>ran</i> .
16	29	. . <i>námgin</i> for <i>mámgin</i> .
18	17	. . <i>aboua</i> for <i>aboua</i> .
28	4	. . <i>nda</i> for <i>nda</i> .
28	last	. . <i>nem</i> , "house," for <i>nem</i> , "horse."
29	last	. . <i>kágentša</i> for <i>kágentša</i> .
30	10	. . <i>sóbāndóyē</i> for <i>sóbāndóyē</i> .
41	27	. . 7 for 7.
44	14	. . <i>nemēgin</i> for <i>nemēgin</i> .
47	26	. . <i>tétáskin</i> for <i>tétáskin</i> .
48	15	. . <i>second</i> for <i>third</i> .
48	17	. . <i>But as it is yet possible for But though it is still possible.</i>
51	4	. . } and in some other similar places, read
52	19, 24	. . } <i>any thing for something.</i>
56	13	. . <i>wútsā</i> for <i>wútsā</i> .
61	3	. . <i>páñgeiyē</i> for <i>páñgeiyē</i> .
64	14	. . <i>yekkéliskin</i> or <i>yekkéliskin</i> for <i>yékéliskin</i> or <i>yékéliskin</i> .
68	6	. . <i>nátuwi</i> for <i>nátuwi</i> .
68	15	. . <i>gágemin</i> for <i>gágemin</i> .
69	6	. . <i>láduwi</i> for <i>láduwi</i> .
71	2	. . <i>tšigáreskō</i> for <i>tšigáreskō</i> .
71	10	. . <i>kibértō</i> for <i>kibértō</i> .
71	11	. . <i>kibértē</i> for <i>kibértō</i> .
72	last	. . add after <i>kadiō</i> , and <i>kāššō</i> .
73	11	. . <i>gèreskin</i> for <i>gèreskin</i> .
73	21	. . <i>karfáfē</i> for <i>karfáfē</i> .

CORRIGENDA.

PAGE.	LINE.		
73	28	read	<i>kārgā</i> for <i>kərgō</i> .
77	9	. .	<i>kīrgāskō</i> for <i>kīrgāskō</i> .
80	22	. .	<i>yukkūruskin</i> and <i>yukkūruskin</i> for <i>yukūru-</i> <i>skin</i> and <i>yukūruskin</i> .
81	1, &c.	. .	<i>yukkūruskin</i> , &c. for <i>yukūruskin</i> , &c.
81	19, &c.	. .	<i>léné</i> , &c. for <i>léné</i> , &c.
85	27	. .	<i>sēntsānī</i> for <i>sēntsānī</i> .
104	2	. .	<i>māngin</i> for <i>māngin</i> .
107	last	. .	<i>mōlēngēda</i> for <i>mōlēngēda</i> .
108	3	. .	<i>mādeskam</i> for <i>mādeska</i> .
108	13	. .	<i>kālāgeskēda</i> for <i>ūlāgeskēda</i> .
124	25	. .	<i>šidū</i> for <i>šidēm</i> .
134	22	. .	<i>šēšēšō</i> for <i>šēšēšō</i> .
140	7	add	"or <i>arē</i> " after <i>arē</i> .
154	5	read	<i>lēgasgānyā</i> for <i>lēgasgānyā</i> .
157	26	. .	<i>Kēlū</i> for <i>Kēlū</i> .
161	10	add	201. after §.
170	19	read	<i>kālaktēi</i> for <i>kalātš</i> .
170	24	. .	<i>bōgēdānyā</i> for <i>bōgēdānyā</i>
183	10	. .	<i>būrgōa</i> for = <i>ūrgōa</i> .
187	1	. .	<i>andīrō</i> for <i>ándīrō</i> .
199	20	. .	<i>tsāteiya</i> for <i>tsāteiya</i> .
244	19	. .	<i>pēremné</i> for <i>pēremmé</i> .
247	3	. .	<i>yāké</i> for <i>yākké</i> .
256	16	. .	<i>bāgōba</i> for <i>bāgōbā</i> .
271	31	. .	<i>bōbōntsaskē</i> for <i>bōlōntsaskē</i> .

CHAPTER I.

ETHNOLOGICAL RELATIONSHIP OF THE KANURI LANGUAGE.

§. 1. It has often been observed that the Negro race is not a genuine branch of the human family, and that they occupy a kind of intermediate position between irrational animals and rational man. This view is not only opposed to the Bible, which speaks of the Negroes as men, but also to the results of an impartial examination of, and a closer acquaintance with, the Negro race itself. The genuine humanity of the Negroes can be proved in a variety of ways; and one of them is the *philological*. We confidently invite every man who can see in language the expression and counterpart of the mind to an examination of the Bornu grammar, and ask whether the richness of its inflection, the precision in the use of its forms, and its whole vital organism, is not an incontestible demonstration that the mind of a people, which daily weaves for its appearance so fitting and so artful a garb, must be allowed to claim fraternity with ours. And it can by no means be said of the Bornu nation, what, *e. g.*, is true respecting the Phula, that they are not a genuine Negro tribe: on the contrary, the characteristic Negro features are stronger in the Bornuese than in some of the other Negro tribes.

§. 2. The true humanity of the Negroes can not only be inferred from the inflectional development and the whole grammatical structure of the Bornu language, but also from *particular expressions and phrases* which it has in common with European languages; and which show that Negroes receive

the same impressions of things, and view them in the same light, as Europeans. The following are instances of such expressions—

- múskō yískin*, "ich gebe die hand" = "I shake hands."
néngālī tsūrī, "die Regenzeit ist eingefallen" = "the rainy season is come."
wu kámmō tštre yískin, "I give a man his right."
kām nóngurō yákéskin, "I put somebody to shame."
tégam yískin, "I give the breast," i. e. "I suckle."
kámmō múskō ganāgéskin, "I lay hands on somebody."
ágō díbī kámmō pélégéskin, "ich erzeige einem Böses" = "I inflict evil on somebody."
kémár táskin, "I take courage."
múskō kámbéwa, "having a free hand, liberal;" from *kámbe*, "free, not a slave;" comp. "liberate, liberal."
kām súlweirō táskin, "I take one for lazy."
tsūrō kábū arásgiben léngin, "I shall go within six days."
kánem kām gótšin, "Schlaf übernimmt einen" = "sleep overcomes one."
kángē kām tsétei, "fever seizes one."
yambúskin, "I bear," said of a tree and a woman.
kílā kámbē gónigin, "einem den Kopf halten," i. e. "to spoil one by always taking his part."

§. 3. Besides the affinity in grammatical forms, and the coincidence in certain expressions, the Bornu language is also connected with Indo-European and Semitic languages by a considerable number of *roots*. This *radical affinity* is so extensive, that it cannot be considered as merely accidental. Its cause can only be twofold: it is either owing to the sameness with which impressions are received from the external world, and with which these impressions are expressed again; or there must be a genealogical connexion between the cognate roots of African, Asiatic, and European languages. In both cases it argues for the true humanity of the Negro race. If we turn to the Bible, the only authentic account of the original

history of mankind, and there read of a primitive universal language (וְיָהִי כָל־הָאָרֶץ שָׁפָה אֶחָת וְדְבָרִים אֶחָדִים), and a consequent sudden and miraculous "confusion of tongues" (בְּלִל יְהוָה שָׁפַת כָּל־הָאָרֶץ), it appears natural to account for the radical affinity in a genealogical way. But perhaps neither the genealogical nor the psychological way, taken separately, sufficiently accounts for the whole extent of the radical affinity; and the relation between the human mind and language will lead us to a combination of both of them.

We now give a list of Bornu roots which are evidently cognate with either Indo-European or Semitic roots, or with both.

aba, father; C. אָבָא: H. אָב; A. أبو; S. ^ʾfa; to which Bopp remarks, puto, a. r. φη, nutrire, (cf. *bú-skin*, "I eat"). G. πατήρ, L. pater, G. Vater, E. father.

afi, which, what. The *f* of this root has become *m* in the Semitic, and either *p* or *k* in the Indo-European languages. Hence we may here compare H. מִי; A. مَا; S. ^ʾma; L. quis; Gr. πῶς, πόσος, G. was, wer, wo; E. again aspirated, who, what.

am, people; H. אָם; A. عَامَة.

ate and *'te*, this; H. זֶה; A. هَذَا; S. ^ʾta; Gr. τίς, τὸ; G. der, dieser; E. the, this.

bul, white; H. בָּר; A. بَر; S. ^ʾba; L. purus, verus, albus, G. bar, wahr; Sax. fullian = to whiten; E. fuller, pale, pure.

bú-skin, I eat; *kómbu*, food; S. φη, servare, sustentare; Gr. βόω, βόσκαω; L. pa-bulum; G. füttern, Futter; E. feed, food.

déri-nigin, I turn round; H. דָּוָר, דָּוָר, דָּוָר; A. دَار.

dinā, world; A. دُنْيَا.

dí-skin, E. I do; G. ich thue.

dur, tribe, family; H. דָּוָר, age, generation; דָּוָר circle, as of society; A. دَوْر, time, age.

fári, top; S. **षट्** summus, **षट्**, **उपरि**; Gr. *ὑπὲρ, πρὶν*; L. primus, prior, super; G. fern; E. far.

fár-nigin, I pass over, cross; H. **עָבַר**; A. **عَبَرَ**; S. **षाट्**, a. r. **प**, transjivere; Gr. *περαίνω, πέραν, πόρος*; L. per; G. fahren; E. fare.

gáru, city-wall; H. **קָיר**.

gā-gṣkin and *gá-skin*, I enter; S. **ग**; Goth. *gagga*; G. *eingehen*; E. go in.

gár-nigin, I join closely; H. **קָרַח**, to meet; A. **قَرَا**, collegit, conguessit.

gúl-nigin, I tell; L. **कुट्**, **कुट**, word; Punjabi **गुल** word; Gr. *ἀγγέλλω* (= *ἀνα-γέλλω*), *καλέω*; L. *garrire*; Old G. *gellan* = tinnire; G. *girren*; E. call.

kal and *kálma*, a good-for-nothing fellow; H. **קָל**, light, **קָלִין**, contempt, shame.

kálū, leaf; H. **עָלָה**, id.

kām, man (name of the species); A. **قَوْمٌ** tribe, people, **جَنَسٌ**, man; S. **जन**; Gr. *γένος*; L. *genus, generare, homo*.

kāti, filth; G. *Koth*.

kārān-gin, I approach; H. **קָרַח**, to meet; A. **قَرَا**, collegit.

kedrī, old man; S. **कट**; Gr. *γέρων*; G. *greis*; E. grey.

kélē, a pit for watering cattle; H. **קָרַח**, cistern, pit; A. **قَرُو**, id.

kēli-nigin, I fold up, roll together; H. **קָוַל**, twist, whirl; A. **حَالَ**, be turned.

kérē-nigin, I choose; S. **कृ**; L. *cernere*; G. *küren, Will-kür, Kur-fürst*.

kéri, mountain; H. **קָר**; A. **هور**; S. **शिखर**; Gr. *ὄρος*, Bopp: fortasse e *γόρος*; Slav. *gora*.

kímel, beer, fermented liquor; H. **קָמַר**; A. **خمرة**.

koló-gṣkin, I lock; H. **קָלַח**, to shut up, **קָלַח**, prison; A. **كَلَاءٌ**, custodia; Gr. *κλείω, κλείς*; L. *claudio, clavis*.

kóro, ass; S. खर; Per. خر.

kríge, war; S. कृ, offendere, occidere; G. Krieg.

kul, cavity; G. hohl, Höhle; E. hollow.

kórkor and *kúri*, circle, orb; *kórkor-ñgin*, I turn round in a circle; H. כָּפֶר for כִּפְּר, circle, כָּרַר, גָּרַר; A. كَرَّكَ, convertit molam; كَرَّرَ, recurrit.

lā (usually "*lan*," i. e. *lā* with the locative termination), on, upon; compare also *ka-lā*, head, in the Semitic languages, by way of transposition: H. עַל, on, up, עָלָה, ascend; A. عال.

lē-ñgin, I go; S. इत्, ire, jacere; Gr. ἐλάω; G. eilen Fr. aller.

lógō, petition; H. לָעַג, to stammer; A. لَمَّا, elocutus est; S. लोक्, loqui, लोक्, रुक्, rogo; L. rogo; E. interrogate.

mbē-tši, is, an impersonal verb, of which *tši* is the termination 3d. per. sing., *m* a prosthetic consonant, and *bē* the root; Chal. מְבִי; H. הָיָה for הָיָה; S. भू; φύω; L. fui, fu-turis; G. bi-n; E. be; Hindust. हुना.

nā, place; H. נִיחָה, seat, habitation; comp. *nām-ñgin*, I sit down; H. נִיחָה and נָחָה, to sit, dwell (נָחָה).

ndā, ad. here, there, conj. then. The *n* being prosthetic, we have here again the wide-spread demonstrative root, as in Eng. there, then; G. da; cf. "J. Grimm's Deutsche Gramm." Vol. iii. p. 176.

nemē, saying; *nemē-ñgin*, I say; H. נִיחָם, נִיחָם; A. نَمَّ.

nēm-ñgin, I am silent, quiet; *kā-nēm*, sleep; H. נִיחָם, نوم; A. نَام.

nō-ñgin, I know; S. ज्ञा; Gr. γι-γνώ-σκαω, νοέω, νοῦς; L. nōsco, gnarus; E. know, notorious.

nū-ñgin, I die; S. मृ, mori; Gr. νόσος, νέκυς; L. nex, necare; Hib. nas, death; Goth. nau-s, dead.

ñgál-ñgin, I measure; H. כָּוַל; A. كَال.

ñgáfō, back; H. גִּבְבִּי; A. جَبَب, sectio gibbi camelini.

ngúrgulē, throat; S. गल, गृ, deglutire; L. gula, collum; G.

Kehle, Gurgel; E. gorge, gullet, gargle.

pád-gěskin, I wander, am lost, die; H. פָּדַף, to stray,

perish; A. ابد; S. पद् and पष्; Gr. ποῦς, ποδ-ὸς; L. pes, pedis; G. Fuss, Pfad; E. foot, path.

patsár-ngin, I interpret; H. פָּתַר.

pē, cow, cattle; S. पा, sustentare, comp. bú-skin, I eat; Gr. βοῦς, βοδός, which Bopp derives from गौ, cow; L. bos; Isl. fé; G. Vieh.

pér-ngin, I spread; S. स्पृश्, or, perhaps, पृ, implere; Gr. πλῆρω; L. spargo; G. breiten spreizen; E. spread, broad.

pérō, girl; S. पुत्र; Gr. παῖς, ποῖρ; L. puer; E. boy.

rak, straight; S. रक्ष् servare, राञ् regere; Gr. ἀρκέω, L. rego, rectus; G. recht, richten; E. right.

rard-ngin, I revile, curse; *rú-ngin*, I despise; H. רָרַף, to curse; A. رفر, abhorruit.

rō, life, soul; H. רוח; A. روح.

rú-skin, I see; H. רָאָה; A. راي.

sámma, all; *tsám-gin*, I collect; S. सम्; Gr. σύν; L. cum, summa; G. sammt, sammeln; E. sum.

sán-gin (*sí sák-tsín*) I strain; H. סָנַף, id.; A. زَق, wine newly strained; S. सिष्, humectare, emittere; Gr. σακκέω; L. sacco; G. seihen, seigen.

súni, shepherd; S. सानु, planities in vertice montis; G. Senne, which is only applied to shepherds of the high mountains.

sí, he, she, it; H. הָיָה; A. هَا; S. सः; L. is; G. sie; E. he, she.

śtr-ngin, I tear, split; S. क्ष्, dirumpere; कृ, findere; Gr. κείρω; G. scheeren, Scheere, Schaar; E. share, short.

tamō-ngin, I finish; H. תָּמַם; A. تَمَّ.

tár-ngin, I strew; S. क्ष्, sternere; L. sterno; G. Stroh, streuen; E. straw, strew.

tár-ñgin, I dry; S. तृष् ; Gr. τέρσομαι; L. torreo; G trocken, Durst; E. dry, drought, thirst.

tōli, height, top; S. तुल्ल; Gr. τλάω; Goth. thula; L. tollo; G. Dulden, Ziel; E. tall.

tsán-ñgin (*šī tsák-tšin*), I cover; S. खप् ; L. tego; G. decken, Dach; E. protect.

tsím-ñgin, I fast; H. צום ; A. صَام.

woladh, servant, as opposed to slave; H. ṭṭṭ, child; A. وَلِيد, natus and servus.

wúra, great; *wurá-ñgin*, I grow up; S. भृरि and पुरु, multus; Gr. πολὺς; L. multus, plus; Hib. ur, very; G. viel; E. more.

yíl-ñgin, I shout, hollow; *yír-ñgin*, I cry, wail; Gr. ὀλολύζω; L. ululo; G. gellen; E. yell.

yim-búlu-skin (*búlu* being the root), I fill; S. पृ, पृ, पूल्ल; Gr. πῖμ-πλη-μι; L. pleo, plenus; G. füllen, voll; E. full, fill.

§. 4. From the roots just enumerated a number of others have to be kept quite distinct, although they are common to the Kanuri and the Arabic. These are words which originally formed no part of the Kanuri language, but were adopted at the introduction of Muhammadanism, and through intercourse with Arabic-speaking people. A great proportion of them are therefore religious terms. But they are now so thoroughly naturalized, that the Bornuese use them as freely as if they had always been part of their own language; and even change and inflect them like all the other words, generally unconscious of their Arabic origin. We here subjoin a list of such *Arabicisms in Kanuri*.

ádim, eunuch; A. خَادِم.

átšī, s. a pilgrim; A. حَاجِي.

állá, s. God; A. الله.

áram, s. what is prohibited

A. حَرَم.

árgalam, s. pen; A. قَلَم.

8 ETHNOLOGICAL RELATIONSHIP OF THE KANURI LANGUAGE.

<i>dindr</i> , s. gold ; A. دِينَار.	<i>nábi</i> , s. prophet ; A. نَبِي.
<i>káfar</i> , s. grave, cemetery ; A. قَبْر.	<i>rátal</i> , s. pound ; A. رَطْل.
<i>kard-ngin</i> , I read ; A. قَرَأَ.	<i>sádāga</i> , s. alms ; A. صَدَقَة.
<i>káfiri</i> , s. infidel ; A. كَافِر.	<i>sála</i> , s. prayer ; A. صَلَاة.
<i>lárdε</i> , s. the earth ; A. أَرْض.	<i>salám</i> , s. peace ; A. سَلَام.
<i>málaka</i> , s. angel ; A. مَلَك.	<i>sáli-ngin</i> , I pray ; A. صَلَّى.
<i>mía</i> , hundred ; A. مِئَة.	<i>tsánna</i> , s. heaven ; A. جَنَّة.

§. 5. Here, also, would be the place for characterizing the relation of the Kanuri to other African languages ; but as these are still so partially and so imperfectly known, we had better refer the reader to the "Polyglotta Africana," which facilitates a comparison on a limited scale.

CHAPTER II.

SOUNDS AND ORTHOGRAPHY.

§. 6. The orthography used in this Grammar follows the system proposed by Professor Lepsius of Berlin, which we found best adapted to the wants of Missionaries and Linguists who have to reduce unwritten languages, because it is based on sound physiological and phonetic principles, consistent in the selection of the signs it contains, and easily admits of an addition of new signs where occasion may require them.

§. 7. The Bornu language, in common with all other languages, has the three radical or fundamental vowels *i*, *a*, *u*, respectively answering to the three organs of speech by which the articulation of consonants is chiefly effected, viz. larynx, tongue, and lip. But in the transition from one of these chief vowels to the other, the language presents to us several medial sounds which likewise require distinct signs. Of these medial vowels, three lie between *a* and *i*, viz. *ɛ*, *ɛ̃*, *e*; and three between *a* and *u*, viz. *ɑ*, *o*, *õ*.

The sound of *ɛ*, which is also found in other African languages, is a deep pectoral sound, which is produced when we pronounce the *i* of "girl" or "fir" as deep in the chest as we possibly can. In many cases, if not in all, this *ɛ* has arisen in Bornu from *i*, just as the corresponding sound did in English. It is therefore often changed back into *i*, if required by the law of euphony; and sometimes becomes *u*, which is likewise pronounced deep in the throat. To the ear the sound *ɛ* appears much nearer *e* than *i*, and therefore its sign is a modification of *e*.

Another deep pectoral sound is *ɑ*. It is closely allied to *ɛ*, and is produced by uttering a short *a* as deep in the chest as we possibly can. Sometimes these two sounds approach each other so nearly that one feels at a loss whether to write

ɛ or *ɑ*. But *ɑ* frequently comes very near the common *a*, which is never the case with *ɛ*. In short, we may say *ɛ* is a deep pectoral *e* or *i*, and *ɑ* a deep pectoral *a*. These two sounds might also be considered as the indefinite fundamental vowel, lying at the base of all the other vowels; and it is to remind us of this that we subscribe to *e* and *a* the little ring by which Professor Lepsius represents the imperfect original vowel.

Neither can the line of demarcation between *e* and *ɛ* be so distinctly drawn. The first is sounded as in "pen," and the second as *a* in "hat," or *ä* in the German "Väter." But in the flow of language they often approach each other very closely, and sometimes one may even hear them used promiscuously.

A similar relation, as between *e* and *ɛ*, is sustained by *o* and *ɔ*. The former is the *o* of "bone," and the latter the *a* of "water" or "salt." It is sometimes difficult to decide whether *ɔ* or *oa* is pronounced.

The fundamental vowels *i*, *a*, *u*, are sounded as in German; and it may here be remarked, that the first of them is often resolved into *y*, and the last into *w*; and also, that when, after the common rules of grammar, *i* ought to be followed by *y*, and *u* by *w*, the letters *y* and *w* are generally omitted.

Diphthongs have for their final sound either *i* or *u*, and the following are those used: *ai*, *ei*, *oi*, *ui*; *au*, *ou*. When they receive the accent ('), it is always placed on the last of the two vowels, as in Greek, *e. g.* *metrō*.

§. 8. Of the *Consonants*, those called *Liquids* are next in order to the vowels, having in common with them, that the voice is the material element of their sound. They are, *m*, *n*, *ṁ* (= *ng* in "king"), *l*, and *r*. Assigning them severally to the organs of speech, *m* shows its labial character by combining with *b*; *n* its lingual character by combining with *d*; whereas *ṁ*, *l*, and *r*, can come into immediate contact with the gutturals *k* and *g*. In Bornu, the strong, vowel-like quality of the liquids (cf. §. 18 of "Organism der Sprache," von K. F. Becker) shows itself

especially by the capability of *ñ*, *n*, *m*, being prefixed respectively to *g*, *d*, *b*, thus forming a sort of syllable by themselves, and even assuming the accent of the word, *e.g.* *ñgō*, *ñgala*, *ñda*, *mbétši*, and by their frequent employment in terminating words, a position which the language predominantly assigns to vowels, and, only in a few peculiar cases, also *k*, *g*, and *t*.

As the voice is the material element of the Vowels and Liquids, so the breath is the material element of the *Spirants* and *Mutes* (*vid.* Becker's Organism, §. 17.). The difference between the *Spirants* and the *Mutes* is this, that, in uttering the *Mutes*, the breath is first stopped by entirely shutting the channel of the mouth, and then suddenly suffered to break forth with vehemence (whence they are also called *eruptive* or *explosive*); whereas, in uttering the *Spirants*, the breath is not interrupted, but only pressed or impeded, by narrowing the channel of the mouth, whence they are called by Prof. Lepsius "*fricantes*," or "*fricativæ*." The greater or less force with which the breath is suffered to break forth constitutes the difference between *sharp* and *flat Mutes*. The *Guttural Mutes* are: *k*, sharp, as in "key;" *g*, flat, as in "go." The *Lingual Mutes* are: *t*, sharp, as in "tool;" *d*, flat, as in "do." The *Labial Mutes* are: *p*, sharp, as in "pain;" *b*, flat, as in "be." It must be remarked, however, that in Bornu the flats and sharps of the *Guttural* and *Labial Mutes* are not kept so distinct as in English, but are suffered to approach each other closely, or even to be sometimes interchanged, as in German.

Of the *Spirants*, or "*fricantes*," *h* is not influenced by any one articulating organ more than by another, and therefore might take its place in any of the local classes. It is always sounded as in "hothouse." To the *Guttural class* belongs *y*, sounded as in "yes:" to the *Lingual class*, *s*, sounded as in "see;" *z*, as in "zeal;" *š* as *sh* in "show:" and to the *Labial class* belong *f* and *w*. The last of these has the sound as in "world;" and the first as in "father." It appears, however, that the Bornu language does not possess so firm and solid an

f as we do, but one more like that of the Hebrew language; for words which in one district are pronounced with *b* or *p*, are pronounced with *f* in another; yea, one and the same individual may be found promiscuously to interchange *f* and *b* or *p*, not to mention the *regular* change of *f* into *p*, according to §. 15. It would therefore not be amiss, if, in Bornu, we would write *bh* or *ph* (*ḅ* or *p̣*), instead of *f*.

The Kanuri language has three *compound Consonants* which are analogous to the diphthongs among vowels, and therefore might be called *Consonantal Diphthongs*. The component elements are, first, a Lingual Mute, and then a Lingual Spirant, as, *dz*, *ts*, *tš*. The first of these three compound Consonants is used sparingly, and then it may be interchanged promiscuously with the simple *z*. It would bear the same relation to *dž* (the sound of *j* in "join") as *ts* does to *tš*, but the language does not seem to have developed *dž*, as distinguished from *tš*. The compounds *ts* and *tš* are of frequent occurrence. The former answers to the German *z* in "Zeit," and the latter to the common pronunciation of *ch* in "church." It has been contested among Englishmen themselves whether the *ch* in "church" is a simple palatal sound, or whether it is a compound. Perhaps the decision is not quite so easy. In Kanuri, also, *tš* has sometimes arisen from a palatal *k* or *g* (*ḳ*, *g̣*); but that it is really a *compound* sound is evident from the circumstance, that the same law which changes *s* into *š*, changes *ts* into *tš* (cf. §. 18.).

§. 9. The signs required for writing the Kanuri language may therefore be represented by the following scheme—

	GUTTURAL.	LINGUAL.	LABIAL.
Fundamental Vowels,	<i>i.</i>	<i>a.</i>	<i>u.</i>
Subordinate Vowels .	<i>ɛ, e, ɛ.</i>	<i>ɔ, o, o.</i>	
Liquids	<i>n.</i>	<i>l, n, r.</i>	<i>m.</i>
Mutes {Sharp. . . .	<i>k.</i>	<i>t.</i>	<i>p.</i>
{Flat	<i>g.</i>	<i>d.</i>	<i>b.</i>
Spirants	<i>y, h.</i>	<i>s, z, š.</i>	<i>w, f.</i>

The Compound Sounds of the Kanuri language are the following—

1. Vowel Diphthongs : *ai, ei, oi, ui*; *au, ou*.

2. Consonantal Diphthongs : *dz, ts, tš*.

The accented syllable is indicated by the acute accent, *e.g.* *ába, kámū*.

Long vowels are marked, as usually, by (ˉ) *e.g.* *ā*; all vowels without this sign are short.

Nasalization is indicated by a circumflex (˘) *e.g.* *miã*.

CHAPTER III.

EUPHONIC CHANGES.

§. 10. These are most conveniently considered under the following three heads, viz. as referring either to the vocalism, or consonantism, or the organic combination of both.

I. CHANGES IN THE SYMPHONY OF VOWELS.

§. 11. When the *contact of vowels is immediate*, the changes consist either in the *contraction* or *ejection* of vowels. The former takes place when two *a*'s meet; *e.g.*

nām wurdābērō, "to the place of the great people," for *nā ām*, &c.

kóānēm̄mō lētsenāte, "the man who went southward," for *kóā ānēm̄mo*, &c.

ātemāgo, "this is something," for *ātemā āgō*.

The *ejection of vowels* can be either by *apocope* or *aphæresis*.

Instances of *apocope* :

e ejected : *māna lāg' āte*, "this wicked word."

u ejected : *fug' āmberō*, "before the people."

e ejected : *kal' afi dīskin?* "what shall I do then?"

wot' āmmō pēlēgem̄ni, "do not show it to the people."

Instances of *aphæresis* :

sádaga 'šám̄bē, "alms of Asham."

kóā 'ba 'tárítsa, "the man, Father Ataritsa," for *kóā ába Atárítsa*.

§. 12. Even when the contact of vowels is not immediate they influence each other ; e. g.

a sometimes becomes *o* when followed by *o* : *máskin*, "I take," has in the infinitive *mógō* for *mágō*; and in the Aorist, *kímoskō*, *kímāgem*, *kímogō*, *kímagē*, *kímagū*, *kémogō*.

é has a tendency to become *i* before *e* : *pértse*, "his horse," nom. *pértsiyē*, gen. *pértisibē*; *nēm abántisibē*, "his father's house," for *abántseibē*; *tsúrō bundegiberō*, "into the gun," from *búndegē*, "gun."

ə becomes *u* before *o* : *abántsurō*, "to his father," from *abántse*; *tatoáturō*, "to the children," from *tatoátē*; *kōganawántsusō*, "all his soldiers," from *kōganawántse*; *nēmtálagātú kwōya*, "if it is poverty," from *tálagātē*; *kúlítu rónťe*, "this insect's life," from *kúlítē*.

ə becomes *u* or even *o* before *u* : *létsu, rúntsen náptšē*, "he goes and sits down by himself;" *kúrrū*, "sight," for *kęrrū*; *kúllugō*, "exit," for *kęllugō*; *kuntsúrō*, "fall," for *kęntsúrō*; *kómbū*, "food," for *kęnbū*.

i sometimes becomes *ə* before *i* : *tigényin*, "in my skin," from *tígi*; *dískin*, "I do," has in the relative conjugation *yęgdęskin*.

II. CHANGES IN THE SYMPHONY OF CONSONANTS.

§ 13. The object of these changes is always to prevent the meeting of two incompatible consonants. This object is effected in a fourfold way; viz. either by changing one of the incompatible consonants into the other, or by merely adjusting it to the other, or even by dropping one altogether, or by inserting a vowel between the incompatible

consonants. These four cases have now to be illustrated by examples.

1. *Assimilation, or rather Identification of Consonants.*

§ 14. It will be observed, that the letters transformed into others are only *n, r, w*; for the few cases where *d* and *t* are assimilated are peculiar, and restricted to some specific adverbs. In producing the examples, we first take those cases in which the preceding, and, secondly, those in which the following, of two meeting consonants exercise the assimilating influence.

g changes a following *r* into *g*: *súntoggō* for *súntogrō*, "to a broom."

k a following *r* into *k*: *rákkō*, for *rákrō*, "right;" *tsákkō* for *tsákrō*, "exactly."

l a following *n* and *r* into *l*: *állí*, for *álñí*, "my manner;" *ángallēm*, for *ángalnēm*, "thy sense;" *tsánei búllín*, for *búlnyín*, (or *búlnín*), "with white cloths;" *tsállēmín*, for *tsálnēmín*, "thou cuttest;" *dándallō*, for *dándalrō*, "to the mosque."

m a following *r* and *w* into *m*: *nēm̄mō*, for *nēm̄rō*, "to the house;" *kám̄mō*, "to a man;" *šyúa meíramma* for *meíramwa*, "he and the princess;" *málamma*, for *málamwa*, "priests;" *agōñēm̄mā kwōya*, "if thou hast any thing."

s changes a preceding *d* into *s* in the word *tsé̄b̄essō*, for *tsé̄b̄edsō*, "all day long."

n a preceding *t* into *n*: *as, nēm tsē̄lam pē̄nnyín*, for *pēt-nyín*, "in a very black house;" *kálugū kal̄ tarē̄nnyín*, for *tarē̄tnyín*, "in a very blue shirt."

l a preceding *r* into *l*: *al̄ lē̄nye*, for *ar̄*, "come, let us go."

r sometimes a preceding *n* into *r*: *ñkilar rā tsē̄dín*, for *ñkílan*, "by water or by land;" *áfí nán̄ier rá̄gem?* for *nán̄ien*, "what dost thou want of me?"

2. *Permutation or Adjustment of Consonants.*

§. 15. This takes place not only when consonants are in

immediate contact, but also sometimes when they are separated by vowels.

The permuting letters in immediate contact are, *b, g, m, n, ñ, t*; and the permuted letters are, *g, k, m, n, ñ*. Besides this, it must be remembered that all consonants permute an *f* following into *p*; e. g. *áfí?* "which?" *bèláfi?* "which town?" but *yímpí?* "which day?" *pérpí?* "which horse?" *dálpí?* "which ram?"

M changes a following *k* into *n*: *kámū*, "woman," but *ñemndmū*, "womanhood;" *kírugū*, "long," but *ñemnúrū*, "length;" *kéntšī* "slave," *ñemméntšī*, "slavery;" *kúra*, "great," *ñemwúra*, "greatness."

ñ changes a following *k* into *g*: *kíruskō*, "I saw," but *nígā ñgíruskō*, "I saw thee."

The letters *b, g, n, t*, adapt to themselves an immediately preceding *g, k, m, n, ñ*, in the following manner—

b sometimes permutes a preceding *n* into *m*: *páton*, "at home;" *pátom bágō*, "not at home;" *wóltin*, "it returns;" *wóltim bágō*, "it will never return."

g sometimes *n* into *ñ*: *šímlañ gani*, "not on the eye;" *būyén gonō*, "he said, We will eat it."

n sometimes *g* and *k* into *ñ*: *kédeñ ñémtse*, "he keeps silence;" *patáñni*, "my gruel;" *sútonñi*, "my broom," from *kédeg*, *pátog*, *sútog*; *ráñni*, "my due," from *rak*. But when the *n* has thus done its work, it is generally dropped in all those cases where it is immediately followed by another consonant; as, *súntonñtse*, "his broom," for *súntonñntse*; *rán di*, "mid-day," for *rán ndi*.

ts and *tš*, in certain verbs, *m* into *p*: *mámgin*, "I sit," but *náptšín* and *náptsei*.

ts and *tš*, in certain verbs, *n* into *t*: *mángin*, "I draw tight," but *máttšín*, *máttsei*.

ts and *tš*, in certain verbs, *ñ* into *k*: *kálañgin* "I turn," but *kálaktšín*, *kálaktsei*.

The cases of consonantal permutation *without immediate contact* are restricted to the inflection of verbs.

Verbs beginning with *b* always change the aorist prefix *ki* into *gi*, as *gibáskō* for *kibáskō*.

The personal and temporal prefixes of verbs in *skin*, viz. *tsə*, *tsa*, *tšī*, *ki*, by virtue of their initial consonant, permute the initial *k* and *p* of verbal roots respectively into *g* and *b*; as, *tsəgášin*, *tsagášin*, *kigásō* *tšigásō*, from *káseskin*, "I run;" *tsəbértin*, *tsabértin*, *kibértō*, *tšibértō*, from *pértéskin*, "I pluck."

3. Ejection of Consonants.

§. 16. This only happens, when, either by grammatical inflection, or by the common syntax of words, three consonants would meet, without an intervening vowel. The consonant ejected is always the middle one. That middle position can be occupied by only three letters, viz. *m*, *n*, and *ni*.

Thus *m* may be ejected, when it ought to stand between *n* and *b*; as, *pāntsibén* 'bétšī, "it was in his house."

n is ejected—

between *l* and *d* or *t*; as, *áldē*, for *álnđē*, *áltsa*, for *álnťsa*;

between *m* and *d* or *t*; as, *kām*, 'dágū? *ámťsə* for *ámntśsə*;

between *n* and *y*; as, *šitěrányen* 'yě, "we will bury him, said we."

between *ni* and *d*; as, *ran* 'dł, "midday."

ni is ejected between *m* and *g*; as, *ám* 'gdśō, "all people;" *kátšim* 'gúbu, "much grass;" *němgala* for *něm ngala*, "goodness."

4. Insertion of Vowels, to prevent assimilation, ejection, or hard combination of consonants.

§. 17. Thus the vowels *a* and *e* may be inserted—

a, e. g. *ámāni*, *ámāněm*, *ámāntśsə*, *ámāndē*, *ámāndō*, *ámāntsa*, for *ámni*, *ámněm*, *ámťsə*, *ámđē*, *ámđō*, *ámťsa*.

e, e. g. *áleni*, *áleněm*, *álentśsə*, *álendē*, *álendō*, *álentśa*, for *állí*, *állěm*, *áltśsə*, *áldē*, *áldō*, *áltśa*.

III. CHANGES ARISING FROM THE SYMPHONY OF CONSONANTS AND VOWELS.

1. Change of Consonants.

§. 18. *s* is always changed into *š*, and consequently *ts* into *tš*, whenever it ought to stand before *i* and *e*, e. g. *kásšskin*, "I run," but, *ši tšegášin*; *gúltšə*, "he tells," but, *gúltši*, "he has told;" *yíršskin*, "I cry," but, *ši tšérin*, "he cries." Only the *s* of the third person of the possessive pronoun often remains unchanged, so that we have, e. g., *abántsiyē* and *abántšiyē*. This is the law which regulates the change of *s* into *š* in the indefinite, perfect, and future tenses of verbs terminating in *šəgin* and in several other forms.

w, when it ought to stand between two *a*'s, is sometimes changed into *u*, and then unites with the preceding *a* in the diphthongs *au* or *ou*, e. g. *daúa* for *dáwa*, "having meat;" *abántsa yāntsəúa* for *yantsáwa*, "their father and mother;" *šyúa abəúa*, "she and the father."

2. Change of Vowels.

§. 19. This is confined to the conversion of *ə* into *u*. *ə* is often changed into *u*, when followed—

By *m*: *tulōntsátumā* for *tulōntsátəmə*, "this is their only one;" *dfiyayē dīmtumā* for *dīmtəmə*, "whatever thou mayest do."

By *w*: *dātu wátši*, "it will not stand;" *meitu wásili*, "the king is a white man;" *mánānəm kolótu wángō*, "I will not transgress thy word." When this change of *ə* into *u* takes place in consequence of a prefix or affix, so that *ə* and *w* belong to one and the same word, the *w* is frequently dropped: *rōntsúa*, "alive," for *rōntsəwa*, "having his life;" *búltua* for *búltəwa*, "hyenas;" *tsúdrin*, "he is sick," for *tšəwárin*, cf. §. 20.

3. Ejection and Insertion of Consonants.

§. 20. The two vowel-consonants, or semi-vowels, *w* and *y* are often dropped between two vowels, the latter of which is

a. Thus, *w* is dropped, when *a* preceded by the closely-allied *u* or *o*; and *y*, when preceded by the closely-allied *i* or *e*.

w dropped after *u*: *kāmūa*, "women;" *bārbūa*, "robbers;" *kālūa*, "having leaves;" *dābūa*, "provided with a neck."

w dropped after *o*: *bānōa*, "hoes;" *sūmōa*, "ears;" *būrgōa*, "cunning;" *dūnōa*, "strong."

y dropped after *i*: *bālīa* for *bālīya*, "to-morrow;" *lēñēmīa* for *lēñēmīya*, "thou having gone."

y dropped after *e*: *lēgeiēndēa* for *lēgeiēndēya*, "we having gone."

The insertion of a consonant occurs in the compound word *kēntsā-m-bū*, "blood from the nose," which is composed of *kēntsā*, "nostrils," and *bū*, "blood."

CHAPTER IV.

ETYMOLOGY OF SUBSTANTIVES.

I. Derivation of Substantives.

§. 21. Almost all derived substantives are *abstract nouns*. The derivation takes place almost exclusively by prefixes. It is worthy of remark, that, in Bornu, *abstract nouns can be formed from all concrete ones and from all adjectives*. This is done by the prefix *nem*.

Instances of abstract nouns derived from concrete nouns :

nemabā, "fatherhood;" *nēmmei*, "royalty;" *nēnmālam*, "priesthood;" *nēmām*, "humanity;" *nēmtšāgen*, "animality;" *nēmsōbā*, "friendship;" *nēmtālaga*, "poverty;" from *āba*, "father;" *mei*, "king;" *mālam*, "priest;" *kām*, "man;" *tšāgen*, "animal;" *sōbā*, "friend;" *tālaga*, "a poor man."

Instances of abstract nouns derived from adjectives :

nēmkūrugū, "length;" *nēmkāfugū*, "shortness;" *nēmdībī*, "badness;" *nēmbul*, "whiteness;" *nēmtsēlam*, "blackness;" *nēmkētšī*, "sweetness;" *nēmtšim*, "bitterness;" from *kūrugū*, "long;" *kāfugū*, "short;" *dībī*,

"bad;" *bul*, "white;" *tsélam*, "black;" *kétši*, "sweet;" *tšim*, "bitter."

§. 22. But on substantives and adjectives beginning with *k* *nəm* has usually the effect of changing *k* into *n*.

Substantives: *nəmñəntši* and *nəmnália*, "slavery;" *nəmnámpū*, "blindness;" *nəmnámū*, "womanhood;" *nəmnérđi*, "heathenism;" *nəmnérige*, "war," from *kəntši* and *kália*, "slave;" *kámpū*, "a blind man;" *kámu*, "a woman;" *kérđi*, "a heathen;" *krige*, "war, warriors."

Adjectives: *nəmnúrugū*, "length;" *nəmnətši*, "sweetness;" *nəmnámbe*, "liberty;" *nəmnáfugū*, "shortness;" *nəmnálē*, "redness;" *nəmnúyintē*, "distance."

Only of *kúra*, "great," the abstract noun is not *nəmnúra*, but *nəmwúra*. The sound-combination of *m + w* is unquestionably more easy for the organs of speech than *m + n*; but, at the same time, less distinct and marked for the ear. And this seems to be the reason, why here language resisted its general inclination to organic ease and convenience, and preferred the more marked combination of *m + n* to the more easy of *m + w*, with the only exception of *nəmwúra*, where the ear was too much accustomed to the succession of *m + w*, from the frequent occurrence of *ām wúra*. The general rule affords an instance, where euphony for the organs of speech and euphony for the ear came into conflict, and language decided in favour of the latter, with the only exception of *nəmwúra*.

§. 23. Words which begin with a prosthetic *n* lose it on assuming the prefix *nəm*; as, *nəmgálfū*, "richness;" *nəmgqlā*, "goodness;" *nəmgā*, "health," from *ngálfū*, "rich;" *ngqlā*, "good;" *ngā*, "well."

§. 24. When we meet with abstract nouns which differ from their concretes merely by the change of *k* into *n*, it would be best to consider them as defective forms, having dropped the prefix *nəm* for the sake of brevity, and not as presenting a new mode of forming abstract nouns. Such words are, *e. g.*,

nétšī, "sweetness;" *núrugū*, "length;" *ndlīa* and *nétšī*, "slavery;" *ndmbē*, "liberty."

§. 25. The prefix *kēr* serves the same object as *nēm*, but its use is much more restricted: we only met with it in the two words *kērmei*, "royalty," and *kērmālam*, "priesthood."

§. 26. All verbal infinitives might be considered as abstract nouns, as is done, *e.g.*, in Arabic. But we take here only two classes of them, and treat them as nouns of action, or abstract substantives, because they are derived from the common infinitive in the same or a similar way, as the above abstract nouns from concrete nouns or adjectives.

Abstract substantives are formed from the infinitives of verbs in *nigin* by prefixing to them *nēm*; as, *nēmlēte*, "departure, walk;" *nēmbōte*, "sleep;" *nēmgóte*, "seizure;" *nēmkāmtē*, "a cut;" from *lēte*, "to go;" *bōte*, "to sleep;" *góte*, "to take;" *kāmtē*, "to cut."

The infinitives of verbs in *skin* have an additional form, with the prefix *kēn*, by which they seem to be put on a parallel with the above forms of *nēmlēte* &c., and converted into abstract substantives. When the infinitive has a prosthetic or euphonic *m*, *n*, or *ni*, that letter is dropped, and *kēn* takes its place, but so, that, in the first and last of these three cases, the *n* of *kēn* is assimilated to the following radical, and becomes respectively *m* and *ni*. When the infinitive has no prosthetic letter, the *n* of *kēn* is likewise assimilated to the first radical, and becomes *ni* before *g* and *k*, *m* before *b* and *p*, *l* before *l*, *m* before *m*, and *r* before *r*. In accordance with §. 12. the *g* of the prefix may become *o* or *u* when the first vowel of the infinitive is either *u* or *o*.

INFINITIVES.	ABSTRACT NOUNS.	INFINITIVES.	ABSTRACT NOUNS.
<i>mōdfō</i>	<i>kēmōdfō</i>	<i>ndōrō</i>	<i>kēndōrō</i>
<i>mōā</i>	<i>kēmōā</i>	<i>ndūtō</i>	<i>kōndūtō</i>
<i>mōū</i>	<i>kōmōū</i>	<i>ngā</i>	<i>kēngā</i>
<i>ndégā</i>	<i>kēndégā</i>	<i>ngāmbō</i>	<i>kēngāmbō</i>
<i>ndiō</i>	<i>kēndiō</i>	<i>ngādō</i>	<i>kēngādō</i>

INFINITIVES.	ABSTRACT NOUNS.	INFINITIVES.	ABSTRACT NOUNS.
<i>ngándō</i>	<i>kengándō</i>	<i>rórō</i>	<i>kerrórō</i>
<i>ngágō</i>	<i>kengágō</i>	<i>rū</i>	<i>kurrū</i>
<i>ngérō</i>	<i>kengérō</i>	<i>ságō</i>	<i>kenságō</i>
<i>ngértō</i>	<i>kengértō</i>	<i>sángō</i>	<i>kensángō</i>
<i>ngérō</i>	<i>kengérō</i>	<i>ságo</i>	<i>kenságō</i>
<i>ndiō</i>	<i>kendiō</i>	<i>sébgō</i>	<i>kensébgō</i>
<i>ngárō</i>	<i>kengárō</i>	<i>širtō</i>	<i>kensširtō</i>
<i>kásō & ngásō</i>	<i>kengásō</i>	<i>ntā</i>	<i>kéntā</i>
<i>ngéndō</i>	<i>kengéndō</i>	<i>támbō</i>	<i>kentámbō</i>
<i>ngéogō</i>	<i>kengéogō</i>	<i>ntiō</i>	<i>kéntio & kेंटō</i>
<i>ngórō</i>	<i>kengórō</i>	<i>wárō</i>	<i>kudrō</i>
<i>kútō</i>	<i>kungútō</i>	<i>ntsā</i>	<i>kentsā</i>
<i>ládō</i>	<i>kelládō</i>	<i>ntsátō</i>	<i>kentsátō</i>
<i>lárō</i>	<i>kellárō</i>	<i>ntsárgalei & ntsárgale</i>	<i>kentsárgalō</i>
<i>lífō</i>	<i>kellífō</i>	<i>ntsámbō</i>	<i>kentsámbō</i>
<i>liō</i>	<i>kéliō</i>	<i>ntsárdū</i>	<i>kentsárdū</i>
<i>lúgō</i>	<i>kúllugō</i>	<i>ntsárō</i>	<i>kentsárō</i>
<i>mágō</i>	<i>kommágō</i>	<i>ntsákō</i>	<i>kentsákō</i>
<i>mbárō</i>	<i>kembárō</i>	<i>ntsásei</i>	<i>kentsásei</i>
<i>mérō</i>	<i>kemmérō</i>	<i>ntsásarei</i>	<i>kentsásarei</i>
<i>mū</i>	<i>kómmū</i>	<i>ntsekéliō</i>	<i>kentsekéliō</i>
<i>nátō</i>	<i>kennátō</i>	<i>ntsémbulō</i>	<i>kentsémbulō</i>
<i>nándō</i>	<i>kennándō</i>	<i>ntséotsō</i>	<i>kentséotsō</i>
<i>nótō</i>	<i>kennótō</i>	<i>ntsō</i>	<i>kentsō</i>
<i>nū</i>	<i>kónnū</i>	<i>ntsérgei</i>	<i>kentsérgei</i>
<i>pándō</i>	<i>kempándō</i>	<i>ntsífō</i>	<i>kentsífō</i>
<i>pértō</i>	<i>kempértō</i>	<i>ntsúndō</i>	<i>kentsúndō</i>
<i>rdgō</i>	<i>kerrdgō</i>	<i>ntsúrō</i>	<i>kontsúrō</i>
<i>rěmbō</i>	<i>kerrěmbō</i>		

§. 27. We have yet to mention four other derived substantives, two of which are formed by prefixes, and two by affixes. These are quite isolated cases of derivation, and the derived words differ from the above in their not being *abstract nouns*.

Thus, *kátigī*, "hide" is formed from *tīgī*, "skin;" *kēmēnde*

"this year," from *mëndē*, "last year;" *pātō*, "house home," from *pā*, "home;" *bēnnā*, "sleep," from *bēn* "sleep."

II. Formation of the Plural.

§. 28. The plural is formed from the singular by adding the termination *wa*, e.g. *pérwa*, "horses;" *nēmwa*, "houses;" *meíwa*, "kings;" *máleigawa*, "angels." But, according to §. 20., the nouns terminating in *u* and *o* drop the *w*, and only assume *a*, which frequently permutes a preceding *u* into *o*; as, *kāmūa* and *kāmōa*, "women;" *kālūa*, "leaves;" *pātōa*, "homes;" *kusótōa*, "strangers."

The plural of *táta*, "child," and *meína*, "prince," is *tátōa* and *meínōa*, which arose from a change of the final *a* into *o* (*u*) by the influence of the following *w*, and then the usual ejection of *w*.

kām, "person," has in the plural, irregularly, *ām*, "people," and *kāmū*, "woman;" besides *kāmūa*, also *āmūa* and *āmwa*.

The plural termination is often omitted, and a word may have to be considered as a collective noun, or its plurality inferred from an accompanying word, as a numeral, &c.

III. Declension of Substantives.

§. 29. The Bornu language evinces a high degree of development by its distinct forms for the different cases, and more especially by its having a real nominative termination, a circumstance which is always indicative of considerable culture in a language. There are five distinct cases, of which the nominative terminates in *ye*, the genitive in *be*, the dative in *ro*, the accusative in *ga*, and the locative or instrumental in *n* or *nyin*; the latter, when a word terminates in a consonant, and sometimes, also, in a vowel, and the former generally when a word terminates in a vowel. A final consonant of the root is changed by the case-termination, agreeably to the laws of euphony. *Vide* §. 14.

We now subjoin a few substantives, declined in the singular and plural.

Singular.	Nom.	meiyē, "king."	sōbāyē, "friend."	mískōyē, "hand."	kannuyē, "fire."
	Gen.	meibē.	sōbābē.	mískōbē.	kannubē.
	Dat.	meirō.	sōbārō.	mískārō.	kannurō.
	Ac.	meigā.	sōbāgā.	mískōgā.	kannugā.
	Loc.	meinyin.	sōban.	mískon.	kannun.
Plural.	Nom.	meiwōyē, "kings;"	sōbawōyē, "friends."	muskōwōyē, "hands."	kannuwōyē, "fires."
	Gen.	meiwōbē.	sōbawōbē.	muskōwōbē.	kannubē.
	Dat.	meiwōrō.	sōbawōrō.	muskōwōrō.	kannurō.
	Ac.	meiwōgā.	sōbawōgā.	muskōwōgā.	kannugā.
	Loc.	meiwōan.	sōbāwan.	mískōwan.	kannūan.
Singular.	Nom.	nēmuyē, "house."	dāndalyē, "mosque."	kārgunyē, "medicine."	pēryē, "horse."
	Gen.	nēmbē.	dāndalbē.	kārgunbē.	pērbē.
	Dat.	nēmō.	dāndallō.	kārgunō.	pērrō.
	Ac.	nēngā.	dāndalgā.	kārgungā.	pērgā.
	Loc.	nēmnyin.	{dāndallin dāndalnyin}	{kārgunnyin. }	pēryin.
Plural.	Nom.	nēmōyē, "houses;"	dāndalwōyē, "mosques."	kārgunwōyē, "medicines."	pērwōyē, "horses."
	Gen.	nēmōbē.	dāndalwōbē.	kārgunwōbē.	pērwōbē.
	Dat.	nēmōrō.	dāndalwōrō.	kārgunwōrō.	pērwōrō.
	Ac.	nēmōgā.	dāndalwōgā.	kārgunwōgā.	pērwōgā.
	Loc.	nēmōwan.	dāndalwan.	kārgunwan.	pērwōan.

IV. *Gender of Substantives.*

§. 30. Gender is not distinguished in words, except where it exists in nature, in which case it is expressed—

Either by an altogether different name, as :

<i>kóá</i> and <i>kóángā</i> , "man,"	<i>kāmū</i> , "woman."
<i>tsairō</i> , "boy,"	<i>pérō</i> , "girl."
<i>kália</i> , "male slave,"	<i>kir</i> , "female slave."
<i>kanāmō</i> , "bull,"	<i>pē</i> , "cow."
<i>gúbōgēm</i> , "cock,"	<i>kúgui</i> , "hen."
<i>ngáldrō</i> , "ram,"	<i>dímī</i> , "ewe."
<i>dal</i> , "buck,"	<i>kānī</i> , "goat."

Or by additional words, corresponding to our "male," "female," "man," "woman," as :

<i>pér bī</i> , "stallion,"	<i>pér kúrgurī</i> , "mare."
<i>kórō bī</i> , "male ass,"	<i>kórō kúrgurī</i> , "female ass."
<i>gádu bī</i> , "boar,"	<i>gádu kúrgurī</i> , "sow."
<i>kalígumō bī</i> , "male camel,"	<i>kalígumō mātsei</i> , "female camel."
<i>kóá káramā</i> , "wizard,"	<i>kāmū káramā</i> , "witch."
<i>kóá kámbā</i> , "widower,"	<i>kāmū kámbā</i> , "widow."
<i>kóángā kagá</i> , "grandfather,"	<i>kāmū kagá</i> , "grandmother."
<i>ngarī dal</i> , "roe-buck,"	<i>ngarī kānī</i> , "roe."

CHAPTER V.

ETYMOLOGY OF PRONOUNS.

I *Personal Pronouns.*

§. 31. These are *wu*, "I;" *ni*, "thou;" *ši*, "he, she, it;" *ándi*, "we;" *nándi*, "ye;" *sándi*, "they." They are inflected like substantives—

Nom.	<i>wúyē</i>	<i>núyē</i>	<i>šúyē</i>	<i>andíyē</i>	<i>nandíyē</i>	<i>sandíyē</i>
Gen.	<i>wúbē</i>	<i>níbē</i>	<i>šíbē</i>	<i>andíbē</i>	<i>nandíbē</i>	<i>sandíbē</i>
Dat.	<i>wúrō</i>	<i>nírō</i>	<i>šírō</i>	<i>andírō</i>	<i>nandírō</i>	<i>sandírō</i>
Ac.	<i>wígā</i>	<i>nígā</i>	<i>šígā</i>	<i>andigā</i>	<i>nandigā</i>	<i>sandigā</i>
Loc.	<i>wun</i>	<i>nyin</i>	<i>šin</i>	<i>ándin</i>	<i>nándin</i>	<i>sándin</i>
	<i>wúnyin</i>	<i>nínyin</i>	<i>šínyin</i>	<i>andínyin</i>	<i>nandínyin</i>	<i>sandínyin</i>

The forms for the plural can be contracted, viz. *ándi* into *ei*, *nándi* into *nei*, *sándi* into *sei*.

It is evident that there is an etymological connexion between the forms for the singular and plural. The vowels of the singular are in the plural all changed into *a*; this also produces in the third person the change of *š* into *s* cf. § 18. The *w* of the first person singular does not appear to be radical, but merely phonetic, the language being averse to commencing words with *u*, just as they pronounce the Arabic proper name *Omar*, "Wumar." The plurality in all three persons appears to be indicated by *ndi*, which is probably of the same origin with the numeral *ndi*. It would therefore seem that the character of the first person is *u*, or a vowel in general; of the second, *n*, and of the third, *s*. Thus the first person agrees with the Indo-European forms like "I;" the second is identical with the Malayalim and others; and the third with Indo-European forms like "he," "she," "it," or Semitic ones like הוּא הִיא הֵן הֵם.

II. Demonstrative Pronouns.

§. 32. The demonstrative pronoun *átē*, or, when suffixed, *tē*, is only used in the singular, the want of a plural form being supplied by the word *áni*, "these." *átē* is declined as follows :

Nom. *átēyē*. G. *átēbē* and *átībē*. Dat. *áturō*. Ac. *átēgā*.
Loc. *átēnyin*.

The letters *tē* are sometimes repeated, probably in order to express greater emphasis : *átētē*, "this, this here;" or plural, *ánitē*, "these, these here."

tū is the remoter demonstrative, like our "that," and can be declined in the usual way. In the plural it becomes *tōni* which is probably a contraction of *tu* and *áni*; for even in singular *tu* and *átē* are often joined into *tútē*.

The word *áni* is sometimes changed in the context into *ēni*, especially after *i* and *e*, or contracted with a preceding *a*, according to §. 11; *tatoáni ēni*, "these my children;" *tatoánēm ani*, "these thy children;" *tatoántse ani*, "these his children;" *tatoándē ēni*, "these our children;" *tatoándō ani*, "these your children;" *tatoántsa ani*, or *tatoāntsáni*, "these their children."

The pronoun *átēgei*, "such, such a one," (Lat. *talis*), is composed of *átē* and the suffix *gei*. Whereas *átē* refers chiefly to the individuality, *átēgei* refers to the quality of a thing.

III. Interrogative Pronouns.

§. 33. They are as follows :—

ndá? "who? which? which one?"
áfí? "which? what? which sort?"
ndágū? "how much? how many?"
ndásō? "which?"

Both *ndú* and *áfí* are singular, but they can be rendered plural by suffixing *sō* to them; e.g. *ndúsō ísa?* "who are come?" *kōgandáfisō sánū?* "how many soldiers died?"

ndásō is evidently composed in the same manner; *ndá*, however, is now no longer used as a pronoun, but merely as an adverb.

When *áfí* is joined with a substantive terminating in *a*, the two *a*'s thus meeting coalesce into one, e.g. *kōáfí?* "which man?" If the substantive terminates in another vowel, the *a* of *áfí* is dropped, and merely *fí* suffixed, e.g. *kāmáfí?* *pérófí?* *dímáfí?* But if the substantive terminates in a consonant, *áfí* not only loses its *a*, but also the aspiration of *f*, (= *ph*) and lengthens the *i* e.g. *ámṗī?* "which people?" *dándalpī?* "which mosque?" *kírṗī?* "which female slave?" The change of the consonant is identical with that of Hebrew aspirates after closed syllables.

IV. Possessive Pronouns.

§. 34. They have always the character of suffixes, and are very similar to the personal characteristic of verbs, but do not seem to have an etymological connexion with the personal pronouns. When joined to nouns terminating in a consonant, the laws of euphony come into operation, vide §. 14. Gender not being distinguished, there is only one form for each person, viz. in singular, *ní* for the first, *nēm*, for the second, *ntsē*, for the third; and in plural, *ndē ndō*, *ntsa*. These possessive suffixes have an accent of more or less strength, which, in the following paradigms, will be marked in the usual way, but will afterwards generally be omitted. The nouns to which the possessive suffixes are added, are: *táta*, "child;" *pēr*, "horse;" *nēm*, "horse;" *al*, "manner;" *dal*, "buck."

Singular.

1 per. <i>tátāní,</i>	<i>pérní,</i>	<i>němní,</i>	<i>állí,</i>	<i>dální,</i>
2 per. <i>tátānēm,</i>	<i>pérnēm,</i>	<i>němnēm,</i>	<i>állēm,</i>	{ <i>dálnēm,</i> or <i>dállēm.</i>
3 per. <i>tátāntsé,</i>	<i>pérntsé,</i>	<i>němtsé,</i>	{ <i>dántsé</i> or <i>áltsé.</i>	{ <i>dálntsé</i> or <i>dáaltsé.</i>

Plural.

1 per. <i>tátāndé,</i>	<i>pérndé,</i>	<i>němdé,</i>	<i>álndé,</i>	<i>dálndé,</i>
2 per. <i>tátāndó,</i>	<i>pérndó,</i>	<i>němdó,</i>	<i>álndó,</i>	<i>dálndó,</i>
3 per. <i>tátāntsá,</i>	<i>pérntsá,</i>	<i>němtsá,</i>	<i>álntsá,</i>	<i>dálntsá.</i>

§. 35. Besides the forms euphonically changed, I have also met with instances where the change was avoided by the insertion of a vowel; *e. g.* *sálām-āntsé,* "his salutation;" *dlení,* "my manner;" *dlenēm,* "thy manner;" *ámāntsé,* "his people;" and, in like manner, *ámāni,* *ámānēm,* *ámāndé,* *ámāndó,* *ámāntsá.*

Care must here be taken, not to confound the suff. 1st pers. sing. with the pluralform of the demonstrative pronoun: *tatódni,* *e. g.*, may mean "these children" and "my children;" but, in the first case, it stands for *tátōa + áni,* and in the second for: *tátōa + ni.*

In "*yái ganá,*" a common address to women, *yái* probably stands for *yáni,* for the sake of euphony.

The same omission of *n* appears to take place when the possessive suffix is added to the unmeaning word *kágē* which is employed merely when the possessive pronouns ought to be used substantively; and, after the omission of *n*, a singular contraction of *ē* and *i* into *ē* seems to take place; for "mine" is expressed by *kágē*. But the other persons are regular: *kágēnēm,* "thine;" *kágēntsé,* "his;" *kágēndé,* "ours;" *kágēndó,* "yours;" *kágēntsá,* "theirs."

§. 36. When the case-terminations are added to the Possessive Pronouns, they may produce some change in them—

Singular.

Nom.	<i>sōbāntyē,</i>	<i>sōbāñemyē,</i>	<i>sōbāntsīyē.</i>
Gen.	<i>sōbānbē,</i>	<i>sōbāñembē,</i>	<i>sōbāntsībē.</i>
Dat.	<i>sōbānrō,</i>	<i>sōbāñmmō,</i>	<i>sōbāntsūrō.</i>
Ac.	<i>sōbāntgā,</i>	<i>sōbāñmgā,</i>	<i>sōbāntsēgā.</i>
Loc.	<i>sōbānyin,</i>	<i>sōbāñemin,</i>	<i>sōbāntsēnyin.</i>

Plural.

Nom.	<i>sōbāndēyē.</i>	<i>sōbāndōdyē,</i>	<i>sōbāntsāyē.</i>
Gen.	<i>sōbāndēbē,</i>	<i>sōbāndōbbē,</i>	<i>sōbāntsābbē.</i>
Dat.	<i>sōbāndērō,</i>	<i>sōbāndōrō,</i>	<i>sōbāntsārō.</i>
Ac.	<i>sōbāndēgā,</i>	<i>sōbāndōgā,</i>	<i>sōbāntsāgā.</i>
Loc.	<i>sōbāndēnyin,</i>	<i>sōbāndōnyin,</i>	<i>sōbāntsānyin.</i>

V. *Indefinite Pronouns.*

§. 37. These, like common names, do not indicate certain individuals, but existence in general. When used adjectively, they are easily converted into indefinite numerals. They are chiefly formed from interrogative pronouns, by suffixing either *sō* or *yāye*, or both; a process which is also adopted in many other languages, *cf.* “*τίς, πόσος, ὅστις;*” “quis, quisque, aliquis;” “wer, der;” “whoever;” and which is very natural, inasmuch as the interrogative and indefinite pronouns equally represent the individuation which they make as one undetermined and unfixed.

The suffix “*ye*” seems to be identical with the Germanic prefix “*je*,”; Old G. “*eo, io*,” which likewise renders definite pronouns indefinite, as in G. “*jeder*,” Old G. “*ioweder*,” E. “every.” The suffix *sō* we also have in English, *e.g.* “who-so” (= whosoever) is literally *ndū-sō*; and in Latin also the corresponding *ali* (= all?) converts an interrogative into an indefinite pronoun: “quis, aliquis.”

Indefinite Pronouns, formed by suffixing ye or yāye.

<i>ndúye</i> , "every one, all."	<i>ndúyāye</i> , "any one."
<i>ndásōye</i> , "every one, all."	<i>ndásōyāye</i> , "any one."
<i>áfíyāye</i> , "whichever, whatever."	<i>ndáguyāyé</i> , "how much, how many soever."

Indefinite Pronouns, formed by suffixing sō, the indefinite numeral.

<i>ndúsō</i> , "whoso, any one."	<i>áfisō</i> , "whatsoever, whatever, whichever."
<i>ndágusō</i> , "how many soever, how much soever."	<i>ndásosō</i> , "whoso, any one."

ngdsō, "all, whole," has doubtless the same suffix; *ngā* being identical with the adjective *ngā*, "sound, well, whole;" just as also many other languages express the idea of soundness and completeness by one and the same word.

Indefinite Pronouns, formed by suffixing sō and yāye.

<i>ndúsōyāye</i> , "whosoever."	<i>áfisōyāye</i> , "whatsoever;"
<i>ndágusōyāye</i> , "how many soever."	<i>ndásosōyāye</i> , "whosoever."

Other Indefinite Pronouns.

<i>lágā</i> , "a certain, some."	<i>yíni</i> , "one, a certain."
<i>gadel</i> , "other, another."	<i>kām</i> , "one."

CHAPTER VI.

ETYMOLOGY OF ADJECTIVES.

I. Derivation of Adjectives.

§. 38 Adjectives are derived by suffixing the syllables *wa*, *ma*, *mí*, *ram*, *ri*.

The syllable *wa* forms possessive adjectives, *i. e.* adjectives expressing the possession of the things to whose names it is

appended, and has generally to be rendered in English by "having," or "possessing." Thus it is affixed—

1. To simple substantives—

- kandwa*, "having hunger, hungry."
angalwa, "having wisdom, wise."
nikwa, "having water, watery."
kōangāwa, "having a husband, husbanded."
tatodwa, "having children."
kaliawāwa, "having slaves."
kaldwa, "having a (good) head, intelligent."

2. To words defining substantives—

- kāšāgar mūskōnwa*, "having a sword in the hand."
tšin tšilwāwa, "having a rat in the mouth."
šin kūrāwa, "having large eyes."
kērbū tūlurwa, "having seven years, *i. e.* being seven years of age."
tātāntšē tīlōwa, "she having one child."
manāndēwa, "we having a word (*sc.* to say)."

Sometimes the suffix *wa* produces a change in the final vowel, *viz.* when that vowel is *ē* or the *i* of the possessive pronoun *nī*—*per yāsgūa*, "having three horses;" *nēm̄tsūa*, "he having a house;" *manānyūa*, "I am one having a word," or, "I have a word to say."

After words terminating in *u* or *o* the *w* of *wa* is frequently dropped—*mūskōn kitābūa*, "having a book in the hand;" *kōa kāmūa*, "a man having a wife;" *kām dūnōa*, "a strong man;" *gādu kādāfūa*, "a dirty hog;" *kōgiō*, "a tuft," has *kōgiēwa*.

§ 39. The same *wa* can also be affixed to inflected forms of the verb, converting them into a kind of participle.

- wu ytr̄ṣkinwa lēngī*, "I have gone weeping."
nī ytr̄ṣminwa lēnemī, "thou hast gone weeping."
ši tštr̄inwa lētšī, "he has gone weeping."
āndi ytr̄enwa lēnyē, "we have gone weeping."

nándi yíruwiwa lénuwī, "ye have gone weeping."
sándi tsásirínwa létsei, "they have gone weeping."

wu léniginwa yírēski, "I have wept walking."
ni lénēminwa yírēmī, "thou hast wept walking."
ši létšinwa tsírī, "he has wept walking."
ándi lényenwa yírē, "we have wept walking."
nándi lénuwīwa yíruwī, "ye have wept walking."
sándi létseiwa tsásiri, "they have wept walking."

wu pérni tsénganáwa lénigī, "I have gone leading my horse."
ni pérnem tséngemnáwa lénēmī, "thou hast gone leading thy horse."

ši pérntse tsétsenáwa létši, "he has gone leading his horse."
ándi pérndē tsényenáwa lénýē, "we have gone leading our horse."

nándi pérndō tsénuwáwa lénuwī, "ye have gone leading your horse."

sándi pérntsa tsétsanáwa létsei, "they have gone leading their horse."

§. 40. The suffix *ma* forms adjectives of various imports, which are then very often used as substantives.

1. Possessive Adjectives like those in *wa*.

kóá kámūma, "a man having a wife."
kóá pátōma, "a man possessing a house, landlord."
kóá bátsāmma, "a man having an oven."
kām pérma, "a man possessing horses."
kúlōma, "owning a farm."

But if the substantive is defined by other words, or a pronominal suffix, *ma* cannot be added, but only *wa*: it cannot be said, e. g. *kásāgar múskonma*, or *mánānima*.

2. Adjectives indicating the country to which one belongs:

kām Bórnuíma, "a Bornuese."
kámū Āfunóma, "a woman of Hausa."

<i>kām Nufēma</i> , "a native of Nufe."	<i>kām bēlāma</i> , "a townsman."
<i>kōa Wadaima</i> , "a man of Wadai."	<i>kānnūma</i> , "inhabitant of hell."
<i>kām Kānēmma</i> , "a Kanumese."	<i>tsānnāma</i> , "inhabitant of heaven."

3. Adjectives indicating the occupation with, or production of, the thing expressed by the substantive or verb.

<i>kōa kárgunma</i> , "a doctor of medicine."	<i>lebālāma</i> , "disputer."
<i>kōa kārāma</i> , "a wizard."	<i>bēlāma</i> , "town-magistrate."
<i>kām kitáfūma</i> , "one constantly engaged with books."	<i>kāgēlma</i> , "blacksmith."
<i>lebālāma</i> , "trader."	<i>ngēma</i> , "potter."
<i>kúlōma</i> , "farmer."	<i>tságāma</i> , "weaver."
<i>kāsugūma</i> , "hawker."	<i>pēlēgēma</i> , "guide."
<i>krēgēma</i> , "warrior."	<i>gultēgēma</i> , "instructor, teacher."
	<i>yērma</i> , "benefactor."

4. When added to the infinitive of a verb, *ma* forms a sort of active participle, or name of agent.

<i>dētēma</i> , "cooker, a cook."	<i>ntšifōma</i> , "buyer."
<i>debátēma</i> , "a murderer."	<i>lādōma</i> , "seller."
<i>wútēma</i> , "a seer."	<i>kómbūma</i> , "eater."
<i>kundōma</i> , <i>kēndēōma</i> and <i>ndēōma</i> , "maker."	<i>kēntsāma</i> , "drinker."

These forms in *ma* are singular; in the plural *ma* is changed into *bū*: *sāndi pērbū*, "they are horsemen;" *bornūbū* "the Bornuese;" *ām kárgunbū*, "doctors;" *debátubū*, "murderers;" *kānēmbu*, "the Kanumese." But *bēlāma*, "the head magistrate of a town," which word has doubtless the same origin, forms the plural regularly, *bēlamāwá*, whilst *bēlābu* means "town's-people."

§. 41. The suffix *mi* forms,

1. Patronymics of males:

‘*Ali Eisa*’*mi*, “Ali, the son of Eisa;” ‘*Atši Kódō*’*mi*,
“Atshi, the son of Kódō;” ‘*Ngóama Naná*’*mi*; ‘*Mastáfā*
Kélū’*mi*; ‘*Ibram Tsará*’*mi*, &c.

Búgar málammi, “Bugar, the son of the priest.”

‘*Ali keigamā*’*mi*, “Ali, the son of the general.”

‘*Ibram tsáno*’*mi*, “Ibrahim, the son of a nobleman.”

Dála kōgan’*mi*, “Dala, the son of a soldier.”

Isa bēlam’*mi*, “Isa, son of a magistrate.”

2. In a few instances, other adjectives restricted in their
use to human beings :

tīlōmi or *túlōmi*, *e. g.* *táta tīlōmi*, “the only child.”

kāmū tīlōmi, “the only wife.”

kurámi “independent, disregarding the authority of the
old, usurping the authority of the old.”

§. 42. The suffix *ram*, forms,

1. Patronymics of females :

Eisā Mágātširám, “Eisa, the daughter of Magatshi.”

Kárē ‘Alirám, “Kárē, the daughter of Ali.”

Ligirám Wímarrám, “Ligiram, the daughter of Omar.”

Kárū Wusemárrám, “Karu, the daughter of Osman.”

Máriam málamrá’*m*, “Mary, the daughter of a priest.”

Kárū bēlamārám, “Karu, the daughter of a magistrate.”

Eisā kōganárám, “Eisa, the daughter of a soldier.”

The adjectives in *ram* are frequently used as substantives :
and it would seem that some are now only used as such; as,
e. g. *meítram*, meaning “princess,” *i. e.* the daughter of the king
and the keigama. *Meítram*, therefore, always precedes the
proper name, as *meítram Eisā*, “princess Eisa;” *meítram Tsará*,
“princess Sarah.” The same remark applies to *meína*,
“prince.”

2. Adjectives expressing application to, or connexion with, a thing.

kúllo múskórám, "a copper-bracelet."

kúlulū ngólórám, "a string of beads for the waist."

méřtsān sūmōrám, "ear-coral."

kálugū krřgerám, "a coat of mail."

kálugō krřgerám, "war instrument."

§. 43. The suffix *ri* forms adjectives of names for different classes of men, viz.

1. Of names expressing rank, title, office.

meřri, "royal."

mágřřđri, "belonging to the king's mother."

męřđri, "princely."

metramři, "belonging to a princess."

keřgamđri, "belonging to a general."

bęlamđri, "magisterial."

2. Of names expressing occupation, or profession.

mđlamři, "priestly."

garwđri, "mercantile."

kágęłmđri, "belonging to a blacksmith."

dųgřri, "belonging to a drummer."

kąrgunmđri, "medical."

3. Of names expressing nationality :

Mandarđri, "belonging to Mandara."

Túbōri, "belonging to Tubo."

Fulátāri, "belonging to the Phula."

Nųfęri, "belonging to Nufe."

Šóāri, "belonging to Shoas or Arabs."

4. Of two names expressing complexion :

wđsilřri, "belonging to white men."

šęřřřřri, "belonging to Albinoes."

II. Inflection of Adjectives.

§. 44. Adjectives are inflected in the same way as substantives, and if they form one part of a proposition with them, they only take the case-terminations, and the substantives remain without them. We will illustrate this by the following three examples: *kógana pérma*, "a horse soldier, a cavalier;" *kália tsélam*, "a black slave;" *pér káritē*, "a fine horse"—

Singular.

Nom.	<i>kógana pémáyē</i>	<i>kália tsélamyē</i>	<i>pér káritiyē</i> ,
Gen.	<i>kógana pémábē</i>	<i>kália tsélambē</i>	<i>pér káritēbē</i>
Dat.	<i>kógana pémārō</i>	<i>kália tsélammo</i>	<i>pér kárituro</i>
Ac.	<i>kógana pémágā</i>	<i>kália tsélamgā</i>	<i>pér káritēgā</i>
Loc.	<i>kógana pémān</i>	<i>kália tsélamnyin</i>	<i>pér káritēn</i> .

Plural.

Nom.	<i>kōganáwa pērbúyē</i>	<i>káliāwa tsélamyē</i>	<i>pérwa káritiyē</i> .
Gen.	<i>kōganáwa pērbúbē</i>	<i>káliāwa tsélambē</i>	<i>pérwa káritēbē</i> .
Dat.	<i>kōganáwa pērbúrō</i>	<i>káliāwa tsélammo</i>	<i>pérwa káriturō</i> .
Ac.	<i>kōganáwa pērbúgā</i>	<i>káliāwa tsélamgā</i>	<i>pérwa káritēgā</i> .
Loc.	<i>kōganáwa pērbūn</i>	<i>káliāwa tsélamnyin</i>	<i>pérwa káritēn</i> .

The adjective *kúra*, "great, large," has a distinct form for the plural, viz. *wúra* which may be used when the noun is in the plural; e.g. *méwa kúra* and *méwa wúra*, "great kings." But the word *ām*, which is used as the plural of *kām*, is never followed by *kúra*, but only by *wúra*, and this probably from a phonetic reason, *m-w* joining so much easier than *m-k*: hence, also, the abstract noun is *nēmúwúra*, instead of *nēmúúra*, cf. §§. 15 and 22.

CHAPTER VII.

ETYMOLOGY OF NUMERALS.

I. Cardinal Numbers.

§. 44. These are as follows:—

1 <i>tīlō</i> (sometimes <i>tūlō</i>) <i>lāsge</i> and <i>pal</i> .	28 <i>pīndin tātā wūsgeṇ</i> .
2 <i>ndī</i> .	29 <i>pīndin tātā legārnyin</i> .
3 <i>yāsge</i> .	30 <i>ptasge</i> .
4 <i>dēge</i> .	31 <i>ptasgeṇ tātā tīlon</i> .
5 <i>ūgu</i> and <i>ūge</i> .	32 <i>ptasgeṇ tātā ndin</i> .
6 <i>ārasge</i> .	33 <i>ptasgeṇ tātā yāsgeṇ</i> .
7 <i>tūlur</i> .	34 <i>ptasgeṇ tātā dēgeṇ</i> .
8 <i>wūsge</i> .	35 <i>ptasgeṇ tātā ūgun</i> .
9 <i>legār</i> .	36 <i>ptasgeṇ tātā 'rásgeṇ</i> .
10 <i>mēgu</i> or <i>mēogu</i> .	37 <i>ptasgeṇ tātā tūlurnyin</i> .
11 <i>lāgrī</i> .	38 <i>ptasgeṇ tātā wūsgeṇ</i> .
12 <i>ndūrī</i> .	39 <i>ptasgeṇ tātā legārnyin</i> .
13 <i>yāsgeṇ</i> .	40 <i>pidēge</i> .
14 <i>dēri</i> .	41 <i>pidēgeṇ tātā tīlon</i> .
15 <i>ūri</i> and <i>wūri</i> .	42 <i>pidēgeṇ tātā ndin</i> .
16 <i>ārasgeṇ</i> .	43 <i>pidēgeṇ tātā yāsgeṇ</i> .
17 <i>tūlurri</i> .	44 <i>pidēgeṇ tātā dēgeṇ</i> .
18 <i>wūsgeṇ</i> .	45 <i>pidēgeṇ tātā ūgun</i> .
19 <i>legārri</i> .	46 <i>pidēgeṇ tātā 'rásgeṇ</i> .
20 <i>pīndi</i> .	47 <i>pidēgeṇ tātā tūlurnyin</i> .
21 <i>pīndin tātā tīlon</i> .	48 <i>pidēgeṇ tātā wūsgeṇ</i> .
22 <i>pīndin tātā ndin</i> .	49 <i>pidēgeṇ tātā legārnyin</i> .
23 <i>pīndin tātā yāsgeṇ</i> .	50 <i>ptūgu</i> .
24 <i>pīndin tātā dēgeṇ</i> .	51 <i>ptūgun tātā tīlon</i> .
25 <i>pīndin tātā ūgun</i> .	52 <i>ptūgun tātā ndin</i> .
26 <i>pīndin tātā 'rásgeṇ</i> .	53 <i>ptūgun tātā yāsgeṇ</i> .
27 <i>pīndin tātā tūlurnyin</i> .	54 <i>ptūgun tātā dēgeṇ</i> .
	55 <i>ptūgun tātā ūgun</i> .

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| 56 <i>pīūgun tātā 'rásgen.</i> | 92 <i>pīlēgārnyin tātā ndin.</i> |
| 57 <i>pīūgun tātā tūlurnyin.</i> | 93 <i>pīlēgārnyin tātā yāsgeṇ.</i> |
| 58 <i>pīūgun tātā wūsgeṇ.</i> | 94 <i>pīlēgārnyin tātā dēgeṇ.</i> |
| 59 <i>pīūgun tātā lēgārnyin.</i> | 95 <i>pīlēgārnyin tātā ūgeṇ.</i> |
| 60 <i>pīrasge.</i> | 96 <i>pīlēgārnyin tātā 'rásgeṇ.</i> |
| 61 <i>pīrasgeṇ tātā tilon.</i> | 97 <i>pīlēgārnyin tātā tūlurnyin.</i> |
| 62 <i>pīrasgeṇ tātā ndin.</i> | 98 <i>pīlēgārnyin tātā wūsgeṇ.</i> |
| 63 <i>pīrasgeṇ tātā yāsgeṇ.</i> | 99 <i>pīlēgārnyin tātā lēgārnyin.</i> |
| 64 <i>pīrasgeṇ tātā dēgeṇ.</i> | 100 <i>mīā or yōru.</i> |
| 65 <i>pīrasgeṇ tātā ūgeṇ.</i> | 101 <i>mīān tātā tilon, or yōrun tātā tilon, or mīān tilon, or yōrun tilon.</i> |
| 66 <i>pīrasgeṇ tātā 'rásgeṇ.</i> | 102 <i>mīān tātā ndin, or yōrun tātā ndin, or yōrun ndin, or mīān ndin.</i> |
| 67 <i>pīrasgeṇ tātā tūlurnyin.</i> | 103 <i>mīān tātā yāsgeṇ, or yōrun tātā yāsgeṇ, or mīān yāsgeṇ, or yōrun yāsgeṇ, etc.</i> |
| 68 <i>pīrasgeṇ tātā wūsgeṇ.</i> | 110 <i>mīān mēgun, or yōrun mēgun.</i> |
| 69 <i>pīrasgeṇ tātā lēgārnyin.</i> | 111 <i>mīān mēogū lāgarin, or yōrun mēogū lāgarin.</i> |
| 70 <i>pītulur.</i> | 112 <i>mīān mēogu ndurin, or yōrun mēogu ndurin, &c.</i> |
| 71 <i>pītulurnyin tātā tilon.</i> | 120 <i>mīān pīndin, or yōrun pīndin.</i> |
| 72 <i>pītulurnyin tātā ndin.</i> | 121 <i>mīān pīndin tātā tilon, &c.</i> |
| 73 <i>pītulurnyin tātā yāsgeṇ.</i> | 130 <i>mīān pīasgeṇ, or yōrun pīāsgeṇ.</i> |
| 74 <i>pītulurnyin tātā dēgeṇ.</i> | 131 <i>mīān pīāsgeṇ tātā tilon, &c.</i> |
| 75 <i>pītulurnyin tātā ūgeṇ.</i> | 140 <i>mīān pīdēgeṇ, or yōrun pīdēgeṇ.</i> |
| 76 <i>pītulurnyin tātā 'rásgeṇ.</i> | 141 <i>mīān pīdēgeṇ tātā tilon, &c.</i> |
| 77 <i>pītulurnyin tātā tūlurnyin.</i> | 200 <i>yōru ndi (not mīā ndi)</i> |
| 78 <i>pītulurnyin tātā wūsgeṇ.</i> | |
| 79 <i>pītulurnyin tātā lēgārnyin.</i> | |
| 80 <i>pītusgu.</i> | |
| 81 <i>pītusgun tātā tilon.</i> | |
| 82 <i>pītusgun tātā ndin.</i> | |
| 83 <i>pītusgun tātā yāsgeṇ.</i> | |
| 84 <i>pītusgun tātā dēgeṇ.</i> | |
| 85 <i>pītusgun tātā ūgeṇ.</i> | |
| 86 <i>pītusgun tātā 'rásgeṇ.</i> | |
| 87 <i>pītusgun tātā tūlurnyin.</i> | |
| 88 <i>pītusgun tātā wūsgeṇ.</i> | |
| 89 <i>pītusgun tātā lēgārnyin.</i> | |
| 90 <i>pīlēgār.</i> | |
| 91 <i>pīlēgārnyin tātā tilon.</i> | |

201	yóru ndín tātā tìlon.	20,000	dúbu pindi, &c.
202	yóru ndín tātā ndín, &c.	100,000	dúbu miã (not dúbu yóru).
220	yóru ndín pindín (not tātā pindín).	100,001	dúbu miã n tātā tìlon, &c.
221	yóru ndín pindín tātā tìlon, &c.	200,000	dúbu yóru ndí (not dúbu miã ndí).
300	yóru yásge.	300,000	dúbu yóru yásge, &c.
301	yóruyásge n tātā tìlon, &c.	400,000	dúbu yóru dēge.
320	yóru yásge n pindín, &c.	500,000	dúbu yóru ūgu.
400	yóru dēge.	600,000	dúbu yóru árasge.
500	yóru ūgu.	700,000	dúbu yóru tūlur.
600	yóru árasge.	800,000	dúbu yóru wúsge.
700	yóru tūlur.	900,000	dúbu yóru lēgār.
800	yóru wúsge.	1,000,000	dúbu yóru mēgu, &c.
900	yóru lēgār.	2,000,000	dúbu yóru pindi, &c.
1000	dúbu.	3,000,000	dúbu yóru píasge.
1001	dúbun tātā tìlon.	4,000,000	dúbu yóru pídege.
1020	dúbun pindín.	5,000,000	dúbu yóru pīgu.
1100	dúbun miã n or dúbun yórun.	6,000,000	dúbu yóru pīrasge.
1101	dúbun miã n tātā tìlon, &c.	7,000,000	dúbu yóru pītūlur.
1200	dúbun yóru ndín (not miã ndín).	8,000,000	dúbu yóru pītusgu.
2000	dúbu ndí.	9,000,000	dúbu yóru pīlēgār.
3000	dúbu yásge.	10,000,000	dúbu nēm.
4000	dúbu dēge.	20,000,000	dúbū nēm dí.
5000	dúbu ūgu.	30,000,000	dúbū nēm yásge.
6000	dúbu árasge.	40,000,000	dúbū nēm dēge, &c.
7000	dúbu tūlur.	100,000,000	dúbū nēm mēogu.
8000	dúbu wúsge.	200,000,000	dúbū nēm pindi.
9000	dúbū lēgār.	300,000,000	dúbū nēm pīasge, &c.
10,000	dúbu mēogu.	1,000,000,000	dúbū nēm miã.
11,000	dúbu mēogu lāgār.	1,000,000,000,000	dúbū nēm dúbu.

In the common way of counting, the numerals from 11 to 19 seem to be used, as given above, for the sake of

brevity only, whereas they ought properly to be compounded with *méogu* in the following manner :

11, <i>méogu lagəri,</i>	14, <i>méogu déri,</i>	17, <i>méogu túlurri,</i>
12, <i>méogu ndurí,</i>	15, <i>méogu úri,</i>	18, <i>méogun wúsgeñ,</i>
13, <i>méogun yásgeñ,</i>	16, <i>méogun árasgeñ,</i>	19, <i>méogu legárri.</i>

These cardinal numbers are declined in the same way as substantives.

Nom. <i>tílō,</i>	<i>ndí,</i>	<i>yásge,</i>	<i>dége,</i>	<i>úgu,</i>	<i>árasge,</i>	<i>túlur,</i>
Gen. <i>tílobē,</i>	<i>ndíbē,</i>	<i>yásgebē,</i>	<i>dégébē,</i>	<i>águbē,</i>	<i>árasgebē,</i>	<i>túlurbē,</i>
Dat. <i>tílorō,</i>	<i>ndírō,</i>	<i>yásgurō,</i>	<i>dégurō,</i>	<i>águrō,</i>	<i>árasgurō,</i>	<i>túlurrō,</i>
Ac. <i>tílogā,</i>	<i>ndígā,</i>	<i>yásgegā,</i>	<i>dégegā,</i>	<i>águgā,</i>	<i>árasgegā,</i>	<i>túlurgā,</i>
Loc. <i>tílon,</i>	<i>ndín,</i>	<i>yásgeñ,</i>	<i>dégeñ,</i>	<i>águn,</i>	<i>árasgeñ,</i>	<i>túlurnyín.</i>

II. Ordinal Numbers.

§. 46. Of these there are, as, *e. g.*, in Hebrew, distinct forms for the first ten numerals only, and those beyond ten are expressed by the cardinals. The ordinals from 3 to 10 are formed from the cardinals by prefixing "*kēn*," as—

3d <i>kēnyāsge.</i>	7th <i>kéntulur.</i>
4th <i>kēndēge.</i>	8th <i>kēmwsge.</i>
5th <i>kēnwūgu</i> or <i>kēnūgu.</i>	9th <i>kēnlegār</i> or <i>kéllegār.</i>
6th <i>kēnārāsge.</i>	10th <i>kēnmēgu</i> or <i>kēmmeogu.</i>

For "*first*" and "*second*" there is no proper ordinal; but "*first*" is expressed either by "*tílō*," as in Heb. אֶחָד, or by "*burgóbē*," and "*second*" by "*deregébē*" or "*ngáfóbē*," *i. e.* "one after the first." *Deregébē* and *ngáfóbē* can also be used to denote the last, *i. e.* "one coming behind or after all;" (comp. in Hebrew the relation between אֶחָד and אֶחָד *e. g.* *níte áfi ngáfōn rōntse, dúgō deregē nāntrō kádīm?* "What has kept thee back, that thou hast come last to me?")

III. *Adverbial Numbers.*

§. 47. These are formed from cardinals by suffixing *rō*.

<i>tīlōrō</i> , "once."	<i>wūsgeñnō</i> , "18 times."
<i>ndīrō</i> , "twice."	<i>lēgārrirō</i> , "19 times."
<i>yāsgurō</i> , "thrice."	<i>pīndirō</i> , "20 times."
<i>dēgurō</i> , "4 times."	<i>pīndin tīlonnō</i> , "21 times."
<i>ūgurō</i> , "5 times."	<i>pīndin ndīnnō</i> , "22 times."
<i>ārāsgurō</i> , "6 times."	<i>pīndin yāsgēnnō</i> , "23 times," &c.
<i>tūlurrō</i> , "7 times."	<i>pīasgurō</i> , "30 times."
<i>wūsгурō</i> , "8 times."	<i>pīdēgurō</i> , "40 times."
<i>lēgārrō</i> , "9 times."	<i>pīūgurō</i> , "50 times."
<i>mēgurō</i> , "10 times."	<i>pītrasgurō</i> , "60 times."
<i>lagarīrō</i> , "11 times."	<i>pītulūrrō</i> , "70 times."
<i>ndurīrō</i> , "12 times."	<i>pītūsgurō</i> , "80 times."
<i>yāsgēnnō</i> , "13 times."	<i>pīlēgārrō</i> , "90 times."
<i>dērīrō</i> , "14 times."	<i>mīārō</i> or <i>yōrurō</i> , "an hundred times"
<i>wūrīrō</i> , "15 times."	<i>dūburō</i> , "a thousand times."
<i>ārāsgēnnō</i> , "16 times."	
<i>tulūrrirō</i> , "17 times."	

But the cardinal *tīlō* or *lāsge* can also stand for the adverbial number "once."

From the ordinal numbers 3 to 10 adverbial forms can likewise be derived, expressive of either ordinal or cardinal adverbs.

<i>kēnyāsgurō</i> , "third time, and thrice."	<i>kēntulurrō</i> , "seventh time, and seven times."
<i>kēndēgurō</i> , "fourth time, and four times."	<i>kēnwusgurō</i> , "eighth time, and eight times."
<i>kēnūgurō</i> , "fifth time, and five times."	<i>kēlēgārrō</i> , "ninth time, and nine times."
<i>kēnārasgurō</i> , "sixth time, and six times."	<i>kēnmēogurō</i> , "tenth time, and ten times."

IV. *Indefinite Numerals.*

§. 48. They indicate any uncounted number or indeterminate quantity, and differ from indefinite pronouns, by not referring to existence as such, but merely to the number or quantity of existence, (vide K. F. Becker's *Ausführliche deutsche Grammatik*, Vol. I. §§. 157 and 182).

dfima, "something, some." It is composed of *dfi*, "what? which thing?" and *ma*, the emphatic suffix, and usually only joined with negatives. (*See Syntax.*)

bágō, "nothing, not." It is doubtless composed of *ágō*, "a thing," and *ba*, a negative not otherwise occurring, but probably of the same origin with the Vei *ma*, the Greek *μη*, &c.

ndúma consists of *ndú*, "who?" and the emphatic suffix *ma*.
sámma, "all, every one."

sō, "all, every one."

dfisō, "any thing, every thing; all, every, any."

ndásosō, "any."

ndúsō, "every one, any one, all." From *ndú*, "who?"

ngásō, "all, whole." Probably from *ngá*, "sound, well, healthy," and *sō*, properly, "all well, quite well," and then, "whole, all;" just as E. "whole," L. "*integer*."

ganá, "few, little."

ngubū, "many, much."

CHAPTER VIII.

ETYMOLOGY OF VERBS.

I. *Derivation of Verbs.*

§. 49. Verbs can be derived from either substantives or adjectives, or other verbs.

Verbs derived from substantives express either a becoming and being, or a doing and performing of what the substantive denotes :—

<i>mālāṃgin</i> , "I become a priest."	<i>sōbāṃgin</i> , "I become a friend."
<i>meṅgin</i> , "I become a king."	<i>kōganāṃgin</i> , "I become a soldier."
<i>kargunmāṃgin</i> , "I become a doctor."	<i>lēgālṅgin</i> , "I become a lawyer."
<i>sālāṃgin</i> , "I make a salutation, salute."	<i>kidāṃgin</i> , "I work."
<i>bārēṅgin</i> , "I hoe."	<i>nemēṅgin</i> , "I speak, make a speech."

Note.—From the substantive *āṅgal*, both *āṅgālṅgin* and *āṅgaltiskin*, "to act wisely," are formed. The latter is probably a composition of *āṅgal* and the verb *tāskin*, which coalesced into the verb *āṅgaltāskin*, still in use, and then into *āṅgaltiskin*. Of the latter the relative *āṅgaltt-geṣkin*, is formed, *e.g.* : *āṅgaltige kouātūrō* ! "act wisely with this stone."

§. 50. *Verbs derived from adjectives* express the being and becoming, or producing and effecting what the adjectives denote :—

1. <i>ṅgālṅgin</i> , "I shall be good."	<i>dunowāṅgin</i> , "I become strong."
<i>tširewāṅgin</i> , "I shall be right."	<i>āṅgalwāṅgin</i> , "I become wise."
<i>kurāṅgin</i> , "I become great."	

2. <i>kurágin</i> , "I aggrandize, exalt,"	<i>yitēbulgēskin</i> , "I whiten."
or <i>kurāgeskin</i> ; but more generally <i>yitēkurāgeskin</i> , id.	<i>ngāgeskin</i> and <i>yitēngāgeskin</i> , "I make well, cure."
<i>tsūgeskin</i> and <i>yitētsūgeskin</i> , "I make warm."	<i>kamēgeskin</i> and <i>yitēkamēgeskin</i> , "I redden."

§. 51. *Verbs derived from other verbs, corresponding to the Hebrew forms called Pealal.*

lelēgin, "I walk, walk about;" from *lēgin*, "I go."
kērkērgin, "I tie up (e. g. clothes in a bag);" from *kērgin*, "I tie, tie on (e. g. clothes on the body)."
babāgin, "I deal out blows, beat well;" from *bāgin*, "I give a blow, I beat."
tēmtēmgin, "I build all about, build much;" from *tēmgin*, "I build."
lalāgin, "I revile profusely;" from *lāgin*, "I revile."

§. 52. From substantives and adjectives a number of verbs are formed, which, from their nature, occur only in the 3d pers. sing.

<i>patsārtēi</i> , "it is early before sunrise."	<i>bētēi</i> , "it is the dry season."
<i>randūtēi</i> , "it is midday or midnight."	<i>nēngalītēi</i> , "it is the rainy season."
<i>magaribūtēi</i> , "it is evening, after sunset."	<i>bīnēmtēi</i> , "it is the cold season."
	<i>dibdīfūtēi</i> , "it is the hot season."

With all these impersonal forms a subject has to be understood, and that is *dīnā*, "the world, the atmosphere, the air;" and then there are some others—

<i>tsīrētēi</i> , "it is verified."	<i>tsīmētēi</i> , "it is bitter."
<i>kētētēi</i> , "it is sweet."	<i>bāgōtēi</i> , "it is no more."

II. Fundamental Forms or Conjugations of the Verb.

53. The Bornu language possesses the capability, in common with the Hebrew and Arabic, of expressing certain modifi-

cations of the original meaning of a verb by distinct verbal forms. The inflection of these forms, although not quite identical, yet exhibits such a degree of sameness and similarity, as not to constitute so many different *conjugations*; but we retain this term, after the example of most Hebrew and Arabic grammarians, and shall accordingly speak of a *radical, relative, reflective, and causative conjugation of the Verb*.

Most of the verbs which in their radical form terminate in *nġin* or *gin* are used in all these different conjugations; but of the verbs in *skin* only a limited number have developed a causative or relative conjugation, whilst they invariably form a reflective.

1. Radical Conjugation.

54. This expresses the simple or original notion of the verb, and consists of the pure verbal root, (which is most commonly a monosyllable) with a personal termination. The termination is a twofold one, by which all the verbs are separated into two classes, viz., in the 1st per. sing. of the indefinite tense either *nġin* (*gin*) or *skin*. There are a few verbs which have become obsolete in the first conjugation, and are now only used either in the second or third, e.g.

nāġskin, "I meet."

pādġskin, "I go astray."

pādġskin, "I draw to myself."

tantġskin, "I stretch myself."

The verbs in *nġin*, in the 1st per. sing. of the indefinite tense, possess a secondary form, denoting emphasis or intensity. It is obtained by changing *nġin* and *nġē* into *nġskin* and *nġskē*, and therefore appears to be a mere imitation of the verbs in *skin*. Were it carried out in all the persons, it would have to be considered as an additional conjugation, answering to the Hebrew "Piel:." as it is, it had better be considered a *bye-form* of the radical conjugation, or a mere *attempt* at developing an intensive conjugation.

2. Relative Conjugation.

§. 55. This indicates a *relation* of the energy, denoted by the radical conjugation, to something else; thus imparting a trans-

itive force to intransitive verbs, and rendering transitive verbs doubly transitive. In this respect it corresponds with the second and fourth conjugation in Arabic. It is formed of verbs in *ngin*, by changing *ngin* or *gin* of the radical conjugation into *geskin*, so that the proper characteristic of this conjugation is the inserted *g*. Verbs in *skin* have generally no distinct relative conjugation; for the few forms which seem to be such, may as well be considered as the causative conjugation with a relative force, e. g. *yegdeşkin*, "I help one to do," from *diskin*, "I do;" *yeggekliskin* and *yekkliskin*, "I help one to learn, I teach," from *liskin*, "I learn;" *yukiruskin*, "I fall upon," from *yürüskin*, "I fall;" *yigagdeşkin*, "I run after," from *kdeşkin*, "I run;" &c.

3. Reflective Conjugation.

§. 56. This gives a reflective direction to the energy expressed by the radical form of a verb, hence it cannot be used of verbs which are originally intransitive. It renders transitive verbs either intransitive or reflective, and in the plural frequently reciprocal. From verbs in *ngin* it is formed by changing that termination into *teskin*, of which the syllable *t* is the characteristic; but from verbs in *skin* it is formed by a prefix. The consonant *t* again conveys the reflective characteristic, but the vowel by which it is accompanied varies. The choice of this vowel seems to be regulated by the vowel of the root, (see §. 12.) e. g. *türuskin* of *rüskin*, *tumuskin* of *müskin*, but *tétüskin* of *taksin*. When a verb in *skin* begins with *k* or *p*, they are changed into *g* and *b* by the reflective *t*; e. g. *tüguskin*, from *küskin*; but an initial *b* and *g* change the preceding *t* of reflection into *d*, e. g. *dübüskin*, from *büskin*, *dөгөdeşkin*, from *gөdeşkin*. It is even possible that the second rule may be called into operation in consequence of the effect of the first. When a verb terminating in *skin* begins with *y*, this is simply displaced by the

reflective *t*, e.g. *tāskin*, from *yāskin*; *targālleskin*, from *yargālleskin*; *tiskin*, from *yiskin*.

4. Causative Conjugation.

§. 57. This expresses causation of the energy denoted by the radical conjugation, when formed of *intransitive verbs*, and thus corresponds in office with the Hebrew "Hifil." When formed of *transitive verbs*, its force generally coincides with that of the *relative conjugation*. Formally it always consists of the *relative conjugation* and a prefix, and this circumstance may account for the fact, that, in signification also, these two conjugations are not kept so distinct from one another, and that it is difficult to say whether certain forms of the verbs in *skin* are *relative* or *causative* (vide §. 55). It is not unlikely that forms of verbs in *skin*, which have *yige*, *yig*, *yug*, &c. prefixed, are properly the third conjugation, so that the *g* of these prefixes is identical with the terminational *g* which we have found to be the characteristic of the *relative conjugation*. But though it is still possible that *yige* is synonymous with *yite*, and as the evidently *causative* forms of the *transitive verbs* in *nigin*, are generally used as *relatives*, we always enumerate the forms with the prefix *yige*, *yig*, &c., under the fourth or *causative conjugation*, although in force they coincide with the *relative* forms. It is scarcely possible not to be struck with the similarity between *yite* and מִיִּת, though the present force of these verbal prefixes is no longer the same in Bornu and Hebrew.

§. 58. As the *causative conjugation* is only formed from a limited number of verbs, it will be necessary to give a list of them. And, on account of their difference in form and use, referred to in §. 57, they had better be divided into three different classes.

a. List of *intransitive verbs* in *nigin*, forming a *causative conjugation*.

ámgin, "am cold."
dríngin, "get dry."
atsálngin, "hurry."
bagóngin, "die."
bóngin, "lie down."
búrigin, "am friendless."
dámángin, "recover."
dángin, "stand."
dérigin, "am lean."
dēbdóngin, "spend a day."
díngin, "become old."
dōndíngin, "become ill."
dzúmgín, "fast."
fugúngin, "go before."
gámgin, "am left."
geskéngin, "am steady."
kaliángin, "become a slave."
kāmbéngin, "become free."
kannuángin, "become warm."
kángin, "escape."
kētstíngin, "become a slave."
kérigin, "become solid."
kētstíngin, "am agreeable."
kōeigéngin, "am afraid."
kúlingin, "am fat."
lámgin, "wash."
larsángin, "marry."
léléngin, "walk."
léngin, "sleep."
lénigin, "go."
línigin, "come out."
lólōngin, "tremble."

lúmgín, "immerge."
mandángin, "speak."
mbángin, "swim."
ménigin, "return."
mérēskin, "recover."
námgin, "sit."
némgin, "am silent."
nóngin, "know."
nóngūngin, "am ashamed."
ngalgóngin, "recover."
ngámgin, "am dry."
ngángin, "recover."
ngāfóngin, "go back."
ngēséngin, "forget."
ngubángin, "be many."
ngudíngin, "become poor."
ngúngin, "bow."
ngurungurúmgín, "kneel."
pángin, "awake."
rtingin, "fear."
sálingin, "pray."
tángin, "recollect."
tsémgín, "descend."
tstíngin, "rise."
tusúngin, "rest."
wólugin, "return."
wolóngin, "wash myself."
wuféngin, "pant."
wurángin, "grow up."
yéséngin, "go out of the way."
yílugin, "hollow."
yíngin, "breathe."

§. 59. *List of Transitive Verbs in ngin, forming a Causative Conjugation, which, however, is commonly used with a relative force.*

dmgin, "lift up."
dn̄gin, "stretch."
b̄p̄r̄ngin, "scatter."
d̄al̄ngin, "dye."
d̄am̄gin, "deny."
d̄ēngin, "cook."
d̄t̄ngin, "rub."
d̄tr̄ngin, "cut."
dz̄t̄ngin, "push."
f̄ōngin, "join."
f̄ūngin, "empty."
ḡāl̄ngin, "teach."
ḡōngin, "take."
ḡūl̄ngin, "tell."
k̄āl̄ngin, "drive back."
k̄am̄gin, "cut."
k̄ōngin, "stick."
l̄am̄gin, "load."
l̄ūngin, "hang."
m̄āngin, "seek."
nd̄al̄ngin, "steal."
nḡād̄ar̄ngin, "report."
nḡāngin, "milk."
nḡūrn̄ōngin, "help."
p̄āl̄ngin, "change."
p̄ār̄ngin, "separate."
p̄ēp̄ēngin, "untie."
p̄ēr̄ngin, "spread."
p̄ēl̄ēngin, "show."
p̄ērem̄gin, "open."
p̄īngin, "draw."
r̄āngin, "press."
r̄ēm̄gin, "bury."

r̄ōngin, "hold fast."
s̄ām̄gin, "rub."
s̄ām̄gin, "distribute."
s̄oūār̄ngin, "ask advice."
t̄am̄gin, "hack."
t̄am̄ōngin, "finish."
t̄ār̄ngin, "scatter."
t̄ār̄ngin, "dry."
t̄ēngin, "aim."
t̄ēmbal̄ngin, "roll."
t̄īt̄ngin, "cover."
t̄ogs̄āngin, "mix."
ts̄dḡēngin, "dress."
ts̄d̄l̄ngin, "cut."
ts̄ām̄gin, "gather."
ts̄ēb̄āngin, "send."
ts̄ēngin, "shake."
ts̄ōngin, "take."
ts̄ūm̄gin, "put down."
ts̄ūāngin, "hoe."
t̄ūm̄gin, "honour."
t̄ūngin, "squeeze."
w̄āngin, "will not."
w̄ār̄ngin, "burn."
w̄ōm̄gin, "strike."
w̄ōs̄ēngin, "beat."
w̄ūngin, "look."
w̄ūr̄ngin, "cut off."
w̄us̄ēngin, "cause to kneel."
k̄ar̄d̄ngin, "read."
ȳēm̄gin, "sprinkle."
ȳtr̄ngin, "throw."

Whereas all the preceding verbs form their causative conjugation by prefixing *yitē* to the relative, the verb *kōngin*, "to pass," forms its causative like the verbs in *skin*, viz. *yikkōgēs**skin*, c. Ac. "I pass with something, I cause something to pass."

§. 60. A still smaller number of verbs in *skin* possess a causative conjugation. With them it is always derived from the radical form by prefixing either *yitē* or *yigē*, or a modification of the latter.

Verbs in *skin*, forming their causative conjugation by simply prefixing *yitē*, are—

<i>gēldgēs</i> <i>skin</i> , "I remain."	<i>rōgēs</i> <i>skin</i> , "I hang."
<i>kēgēs</i> <i>skin</i> , "I distribute."	<i>wāgēs</i> <i>skin</i> , "I am ill."

Others form it by prefixing *yigē*, viz.

<i>nāgēs</i> <i>skin</i> , "I overtake."	<i>bāgēs</i> <i>skin</i> , "I mount."
<i>rāgēs</i> <i>skin</i> , "I like."	<i>bāgēs</i> <i>skin</i> , "I pound."
<i>rēm̄būs</i> <i>skin</i> , "I pay."	<i>pērtēs</i> <i>skin</i> , "I pick."
<i>rōgēs</i> <i>skin</i> , "I collect."	

Others prefix *yig*, *yeg*, *yug*, as the vowel of the verb may require, viz.

<i>yēgdēs</i> <i>skin</i> , from <i>dēs</i> <i>skin</i> , "I do."
<i>yigdōrēs</i> <i>skin</i> , from <i>dōrēs</i> <i>skin</i> , "I pick."
<i>yugdūtēs</i> <i>skin</i> , from <i>dūtēs</i> <i>skin</i> , "I sew."
<i>yēgdēs</i> <i>skin</i> , from <i>sāgēs</i> <i>skin</i> , "I put down."

Others again modify the prefix still further, or equally well admit of several of the above prefixes, viz.

<i>bāfūs</i> <i>skin</i> , "I cook," has <i>yitēbāfūs</i> <i>skin</i> and <i>yigbāfūs</i> <i>skin</i> .
<i>būs</i> <i>skin</i> , "I eat," has <i>yigēbūs</i> <i>skin</i> and <i>yegbūs</i> <i>skin</i> .
<i>gāmbus</i> <i>skin</i> , "I scratch," has <i>yitēgāmbus</i> <i>skin</i> and <i>yigēgāmbus</i> <i>skin</i> .
<i>kāsēs</i> <i>skin</i> , "I run," has <i>yigagāsēs</i> <i>skin</i> and <i>yikkāsēs</i> <i>skin</i> .
<i>ladēs</i> <i>skin</i> , "I sell," has <i>yigēladēs</i> <i>skin</i> and <i>yitēladēs</i> <i>skin</i> .
<i>pādēs</i> <i>skin</i> , "I am lost," has <i>yitēpādēs</i> <i>skin</i> and <i>yippādēs</i> <i>skin</i> .
<i>yūrūs</i> <i>skin</i> , "I fall," has <i>yūkkūrūs</i> <i>skin</i> .

yüwüreskin, "I laugh," has *yukkürreskin*.

liskin, "I learn," has *yegekêliskin* and *yekkêliskin*.

karâskin, (an obsolete form of *kardâgin*) "I read," has *yagagâraskin* and *yakkâraskin*.

dûruskin, "to shower down," has *yitedûruskin* and *yugdûruskin*.

5. Compound Conjugations.

§. 61. Strictly speaking, the causative conjugation belongs here, as it generally is a compound of *yitê* and the relative conjugation. But as this is a regular and uniform formation, we do not enumerate it in this place, where we have only to do with a few isolated and rare forms which consist of a combination of several of the above described conjugations. They shew the capability of the language to develop a number of other regular forms, in addition to the above-mentioned four conjugations. The following are such isolated forms as I met with—

kêrîgin, "I tie;" reflective *kêrtêskin*, "I tie myself;" relative reflective *kêrtêgeskin*, "I tie myself to," *i.e.* "I hold fast something."

gêrîgin, "I drag;" reflective, *gêrtêskin*, "I drag myself, I move;" relative reflective, *gêrtêgeskin*. "I move to."

kêlîgin, "I fold, roll;" reflective, *kêlîtêskin*, "to roll, wind itself (said of a serpent);" relative reflective, *kêlîtêgeskin*, "to wind itself round something."

têngin, (obsolete) "I am near;" reflective, *têktêskin*, (obsolete) "I near myself;" relative, *têkkêskin*, "I put near to;" relative reflective, *têktegeskin*, "I recline on."

III. The Tenses of Verbs.

§. 62. The Kanuri has only *absolute tenses*, and possesses no forms exactly corresponding to our imperfect, pluperfect, and paulopost future; for what it has analogous to these relative tenses is in fact a conjunctive mood, vide §. 89. The tenses for which the Bornu language possesses distinct forms, are five in number, of which two are

past, one future, and two indefinite. The *past tenses* are an *aorist* and a *perfect*; the *indefinite tenses*, so called because not confined to any one time, are a *first*, or *duralive*, *frequentative*; and a *second*, or *momentary*, *solitive*, *indefinite*. In the indefinite tense the time-relation is subordinate, and the qualitative relation predominate. Therefore these two forms might be viewed as *moods*: but as they are formally parallel to the perfect tense, and as the time-relation is, at the same time, not excluded from them, we notice them amongst the *tenses*. It must also be remarked, that the second indefinite has in several persons a bye-form in *o*, viz. in the first person singular of the verbs in *ngin* and *skin*, as; *wúngē* and *wúngō*, *wúnęskē* and *wúnęskō*, *wúęskē* and *wúęskō*, *wúťskē* and *wúťskō*, *yitęwúęskē* and *yitęwúęskō*, *rúskē* and *rúskō*, *túruskē* and *túruskō*; and in the third person singular and plural of most verbs in *skin*, as, e.g. *tsęládę* and *tsęládō*, *tsaládę* and *tsaládō*, *tsę* and *tsō*, *tsátę* and *tsátō*, *tsásátę* and *tsásátō*, *tšętsę* and *tšętsō*, *tšęšęsę* and *tšęšęsō*, &c.

In order to afford a convenient survey, we now give the first person singular of all the tenses in the different conjugations.

	I. CONJUGATIO N.	II. CONJUGATION.	III. CONJUGATION.	IV. CONJUGATION.
I. Indef. I.	<i>wúngin</i> <i>dámgin</i> <i>ladęskin</i>	<i>wúęskin</i> <i>dábęskin</i>	<i>wúťskin</i> <i>dáptęskin</i> <i>tęladęskin</i>	<i>yitęwúęskin</i> <i>yitędábęskin</i> <i>yigęladęskin</i>
Indef. II.	<i>wúngē</i> <i>dámgē</i> <i>ladęskē</i>	<i>wúęskē</i> <i>dábęskē</i>	<i>wúťskē</i> <i>dáptęskē</i> <i>tęladęskē</i>	<i>yitęwúęskē</i> <i>yitędábęskē</i> <i>yigęladęskē</i>
Perfect.	<i>wúngi</i> <i>dámgi</i> <i>ladęski</i>	<i>wúęski</i> <i>dábęski</i>	<i>wúťski</i> <i>dáptęski</i> <i>tęladęski</i>	<i>yitęwúęski</i> <i>yitędábęski</i> <i>yigęladęski</i>
Aorist.	<i>wúgoskō</i> <i>dabgōskō</i> <i>kiladęskō</i>	<i>wúgiguskō</i> <i>dabgíguskō</i>	<i>wúgatuskō</i> <i>dabgátuskō</i> <i>katęladęskō</i>	<i>yitęwúgiguskō</i> <i>yitędabgíguskō</i> <i>kigęladęskō</i>
Future.	<i>wúťsokō</i> <i>daptósokō</i> <i>tšiladęskō</i>	<i>wúťšiguskō</i> <i>daptšiguskō</i>	<i>wúťatuskō</i> <i>daptátuskō</i> <i>tatęladęskō</i>	<i>yitęwúťšiguskō</i> <i>yitędaptšiguskō</i> <i>tšigęladęskō</i>

IV. *Inflection of Verbs.*

§. 63. All verbs are divided into two classes, according as their termination in the radical conjugation is either *nigin* or *skin*; and originally a difference of meaning seems to have been corresponding to this difference of form. The difference was probably this, that verbs in *nigin* expressed a notion complete in itself, and not needing the complement of an object; whereas verbs in *skin* expressed a transitive or outwardly-operating direction of the verbal energy. Accordingly this difference of Kanuri verbs seems to have been the same as that between the Greek middle and active, or the Sanscrit *atmanepadam* and *parasmaipadam*. This view is also borne out by the circumstance, that the verbs in *nigin* have formed a distinct relative conjugation, whereas the verbs in *skin* are without one (vide §. 55). But as it has been observed with regard to those languages, so it must also be said of the Kanuri, that language, as it at present exists, disposes of both forms in rather an arbitrary manner; so that the originally intransitive form has now as frequently a transitive signification, and *vice versa*.

Verbs terminating in the radical conjugation in *nigin* are so differently inflected from those in *skin*, that, in point of inflection, both must be kept entirely distinct. If we compare both classes, the personal characteristic appears to be, in the *singular*, for the first person, *g*; for the second, *m*; for the third, *ts*; and in the *plural*—where, however, the characteristic of person and tense are not kept so distinct—for the first person, *ye*; for the second, *wu*; and for the third, *tsa*.

A. *Inflection of Verbs in nigin.*

§. 64. It is a very remarkable circumstance, that the Kanuri language possesses a verb which is identical with the inflectional terminations of the verbs in *nigin*. Such an identity, it is true, might be merely accidental. But

if we consider the indefinite generality and vagueness of the signification of that peculiar verb (comp. the Syntax), and its dependent character as an enclitic, by dint of which character it could so easily coalesce with a root into one word, we must be led to think it probable, that the present conjugational terminations were originally nothing more than the inflected forms of the verb *ngin*, appended to the verbal roots. This view is the less surprising, as it is supposed, that in many other languages also the inflectional terminations arose from originally independent and separate words. Whether the inflection of the verbs in *skin* has the same origin, cannot now be so easily decided, as it appears to be much more closely and organically connected with the verbal root, and probably of greater antiquity, than the inflection of verbs in *ngin*.

We now give the inflection of the verb *ngin*, as a key to the inflection of the whole class of verbs in *ngin*, remarking, that the verb *ngin*, in the present stage of the language, is not used in any but the first conjugation; and even here has no perfect tense.

INDEFINITE I.	INDEFINITE II.	AORIST.	FUTURE.
<i>wú ngin</i>	<i>ngē</i> or <i>ngō</i>	<i>goskō</i>	<i>tsoskō</i>
<i>ní nēmin</i>	<i>nēm</i>	<i>gam</i>	<i>tsam</i>
<i>št tsenyin</i> or <i>tšin tsē</i>		<i>gonō</i>	<i>tsenō</i>
<i>andī nyēn</i>	<i>nyē</i>	<i>geiyē</i>	<i>tseyiyē</i>
<i>nandī nuwī</i>	<i>nū</i>	<i>gou</i>	<i>tsou</i>
<i>sandī tsanyin</i> or <i>tsei tsā</i>		<i>gēda</i> or <i>gēada</i>	<i>tšēda</i> or <i>tšēada</i>

§. 65. Verbal roots whose inflectional terminations coincide with the preceding verb terminate either in a vowel, or in one of the liquid consonants, *l, n, n, i, r*. If the verbal character is a vowel or *r*, the terminations are regular throughout; viz. in the first indefinite, *ngin*, *nēmin*, *tšin*; *nyen*, *nuwi* *tsei*. In illustration of this, we will now give the full inflection of the verb *wínigin*, "I look."

	I. CONJUGATION.		II. CONJUGATION.	III. CONJU.	IV. CONJUGATION.
Indefinite I.	<i>wu</i>	<i>wúnġin</i> ¹	<i>wúġeskin</i>	<i>wútġskin</i>	<i>yitewúġeskin</i>
	<i>ni</i>	<i>wúnġemin</i>	<i>wúġemin</i>	<i>wútġemin</i>	<i>yitewúġemin</i>
	<i>ši</i>	<i>wútšġin</i>	<i>wútšġgin</i>	<i>wútġin</i>	<i>yitewútšġgin</i>
	<i>ándi</i>	<i>wúnġen</i>	<i>wúġen</i>	<i>wútġen</i>	<i>yitewúġen</i>
	<i>nándi</i>	<i>wúnġuwġ</i>	<i>wúġuwġ</i>	<i>wútuwġ</i>	<i>yitewúġuwġ</i>
	<i>sándi</i>	<i>wútsei</i>	<i>wútsagei</i>	<i>wútei</i>	<i>yitewútsagei</i>
Indefinite II.	<i>wu</i>	<i>wúnġe</i> ²	<i>wúġeskē</i> ³	<i>wútġeske</i> ⁴	<i>yitewúġeske</i> ⁵
	<i>ni</i>	<i>wúnġem</i>	<i>wúġem</i>	<i>wútġem</i>	<i>yitewúġem</i>
	<i>ši</i>	<i>wútšġ</i>	<i>wútšġeġ</i>	<i>wútġ</i>	<i>yitewútšġeġ</i>
	<i>ándi</i>	<i>wúnġe</i>	<i>wúġe</i>	<i>wútġe</i>	<i>yitewúġe</i>
	<i>nándi</i>	<i>wúnġu</i>	<i>wúġu</i>	<i>wútġu</i>	<i>yitewúġu</i>
	<i>sándi</i>	<i>wútsá</i>	<i>wútsāga</i>	<i>wúta</i>	<i>yitewútsāga</i>
Perfect.	<i>wu</i>	<i>wúnġi</i> ⁶	<i>wúġeskġ</i>	<i>wútġeskġ</i>	<i>yitewúġeskġ</i>
	<i>ni</i>	<i>wúnġmġ</i>	<i>wúġemġ</i>	<i>wútġemġ</i>	<i>yitewúġemġ</i>
	<i>ši</i>	<i>wútšġ</i>	<i>wútšġeġ</i>	<i>wútġ</i>	<i>yitewútšġeġ</i>
	<i>ándi</i>	<i>wúnġe</i>	<i>wúġe</i>	<i>wútġe</i>	<i>yitewúġe</i>
	<i>nándi</i>	<i>wúnġuwġ</i>	<i>wúġuwġ</i>	<i>wútuwġ</i>	<i>yitewúġuwġ</i>
	<i>sándi</i>	<i>wútsei</i>	<i>wútsagei</i>	<i>wútei</i>	<i>yitewútsagei</i>
Aorist.	<i>wu</i>	<i>wúġosko</i>	<i>wúġigusko</i> ⁷	<i>wúġatġeskō</i>	<i>yitewúġiguskō</i>
	<i>ni</i>	<i>wúġam</i>	<i>wúġigem</i>	<i>wúġatġem</i>	<i>yitewúġigem</i>
	<i>ši</i>	<i>wúġonō</i>	<i>wúġigunō</i> ⁸	<i>wúġatġ</i>	<i>yitewúġigunō</i>
	<i>ándi</i>	<i>wúġeiyē</i>	<i>wúġigē</i>	<i>wúġatē</i>	<i>yitewúġigē</i>
	<i>nándi</i>	<i>wúġou</i>	<i>wúġigū</i>	<i>wúġatū</i>	<i>yitewúġigū</i>
	<i>sándi</i>	<i>wúġēda</i>	<i>wúġēga</i> ⁹	<i>wúġata</i>	<i>yitewúġēga</i>

¹ and *wúnġskin*.² and *wúnġō*, also *wúnġeskē* and *wúnġeskō*.³ and *wúġuskō* or *wúġeskō*.⁴ and *wútġeskō*.⁵ and *yitewúġeskō*.⁶ and *wúnġeskġ*.⁷ and *wúġigġeskō*.⁸ and *wúġigġenō*.⁹ and *wúġēga*.

I. CONJUGATION.	II. CONJUGATION.	III. CONJU.	IV. CONJUGATION.
<i>wu wútsoskō¹</i>	<i>wútsīguskō³</i>	<i>wútatęskō</i>	<i>yitęwútsīguskō</i>
<i>ni wútsam</i>	<i>wútsīgęm</i>	<i>wútatęm</i>	<i>yitęwútsīgęm</i>
<i>ši wútsonō</i>	<i>wútsīgunō⁴</i>	<i>wútatę</i>	<i>yitęwútsīgunō</i>
<i>índi wútsęiyę</i>	<i>wútsīgę</i>	<i>wútatę</i>	<i>yitęwútsīgę</i>
<i>índi wútsęu</i>	<i>wútsīgū</i>	<i>wútatū</i>	<i>yitęwútsīgū</i>
<i>índi wútsęda²</i>	<i>wútsīga</i>	<i>wúтата</i>	<i>yitęwútsīga</i>

6. In the preceding paragraph we illustrated the *normal inflection* of verbs in *ngin*, but now we have also to attend to those cases, where the normal inflection is interfered with. This interference arises from the contact of the verbal character, *i.e.* the last letter of the verbal root, with the initial of the termination, and the actual deviation from the normal consists only in the assimilation occasioned by that contact. This assimilation takes place either in the preceding or the following of the two meeting letters: the former is the case, when the verbal character is *m*, *n*, or *ni*, and the latter, when it is *l*. The changes which *l* produces are confined to the first conjugation, and consist in the conversion of the initial *n* of the termination, into *l*. Thus from *wólnigin*, "I return," we get *wólleskin*, *wóllemin*, *wólleń*, *wól-luwĩ*, &c. All the verbs whose character is *m*, *n*, or *ni* agree in dropping the *ni* of the first person, as, *námgin*, *mángin*, *kálangin*: but in their further inflection they separate into two classes, one of which retain their character throughout and are conjugated regularly, as verbs with the character *r*, and the other which assimilate their character to the termination, so that *m* becomes *p*, *n* becomes *t*, and *ni* becomes *k* before *t*, and again *m* becomes *b*, *n* becomes *d*, and *ni* becomes *g* before *g*. Only in the last case the two *g*'s, thus meeting, frequently become *kk*. Thus from *námgin*, "I sit,"

¹ and *wúskō*

² and *wútsiāda*.

³ and *wútsiğęskō*.

⁴ and *wútsiğęnō*.

māngin, "I draw tight," *kālaṅgin*, "I turn," we get in the first conjugation:

<i>nāptsin</i>	<i>māttšin</i>	<i>kālaktsin</i>
<i>nāptsei</i>	<i>māttsei</i>	<i>kālaktsēi</i>
<i>nāptsę</i>	<i>māttę</i>	<i>kālaktsę</i>
<i>nāptsā</i>	<i>māttśā</i>	<i>kālaktsā</i>
<i>nābgoskō</i>	<i>mādgoskō</i>	<i>kālaggoskō</i> & <i>kālakkoskō</i>
<i>nābgam</i>	<i>mādgam</i>	<i>kālaggam</i> & <i>kālakkam</i>
<i>nābgonō</i> , &c.	<i>mādgonō</i> , &c.	<i>kālaggonō</i> & <i>kāllakkonō</i> , &c.
<i>nāptsoskō</i>	<i>māttšoskō</i>	<i>kālaktsoskō</i>
<i>nāptsam</i>	<i>māttšam</i>	<i>kālaktsam</i>
<i>nāptsonō</i> , &c.	<i>māttsonō</i> , &c.	<i>kālaktsonō</i> , &c.

To show the further euphonic alterations, we will give the full inflection of *māngin*, in the second and third conjugations, from which the corresponding forms of *nāmgin* and *kālaṅgin* can be easily abstracted.

Conjugation II.

	INDEFINITE I.	INDEFINITE II.	AORIST.	FUTURE.
<i>wu</i>	<i>mādgęskin</i>	<i>mādgęskē</i>	<i>mādgiguskō</i>	<i>māttšiguskō</i>
<i>ni</i>	<i>mādgęmin</i>	<i>mādgęm</i>	<i>mādgigęm</i>	<i>māttšigęm</i>
<i>ši</i>	<i>māttšęgin</i>	<i>māttšęgę</i>	<i>mādgigunō</i>	<i>māttšigunō</i>
<i>āndi</i>	<i>mādgęn</i>	<i>mādgę</i>	<i>mādgigę</i>	<i>māttšigę</i>
<i>nāndi</i>	<i>mādgunwī</i>	<i>mādgū</i>	<i>mādgigū</i>	<i>māttšigū</i>
<i>sāndi</i>	<i>māttšagei</i>	<i>māttšāga</i>	<i>mādgęga</i>	<i>māttšāga</i>

Conjugation III.

<i>wu</i>	<i>māttęskin</i>	<i>māttęskē</i>	<i>mādgatęskō</i>	<i>māttatęskō</i>
<i>ni</i>	<i>māttęmin</i>	<i>māttęm</i>	<i>mādgatęm</i>	<i>māttatęm</i>
<i>ši</i>	<i>māttin</i>	<i>māttę</i>	<i>mādgatę</i>	<i>māttatę</i>
<i>āndi</i>	<i>māttēn</i>	<i>māttē</i>	<i>mādgatē</i>	<i>māttatē</i>
<i>nāndi</i>	<i>māttwī</i>	<i>māttū</i>	<i>mādgatū</i>	<i>māttatū</i>
<i>sāndi</i>	<i>māttei</i>	<i>māttā</i>	<i>mādgātā</i>	<i>māttātā</i>

§. 67. As the verbs with the character *m*, *n* or *ni* separate into

two classes, viz. those euphonically changed and those unchanged, we now furnish a list of both classes.

1. List of verbs euphonically changed :

a. Verbs inflected like *námgin*, "I sit :"

<i>āglámgin</i> , "I trouble."	<i>lúmgín</i> , "I dive."
<i>ámgin</i> , "I lift."	<i>rémgin</i> , "I cover."
<i>dagámgin</i> , "I make holes in planting."	<i>sumúmgín</i> , "I sip."
<i>dámgin</i> , "I hinder."	<i>támgin</i> , "I fill."
<i>démgin</i> , "I permit."	<i>tsámgin</i> , "I collect."
<i>gámgin</i> , "I remain behind."	<i>tsémgin</i> , "I descend."
<i>gurúmgín</i> , "I prick."	<i>tsúmgin</i> , "I put down."
<i>kámgin</i> , "I overtake."	<i>túmgín</i> , "I reverence."
<i>kúrumgin</i> , "I sew a mat."	<i>watsémgin</i> , "It behoves me."
<i>lámgin</i> , "I load "	<i>wómgin</i> , "I knock."
	<i>yámgin</i> , "I sprinkle."

b. Verbs inflected like *mángin* "I draw tight :"

<i>gebángin</i> , "I mash."	<i>sángin</i> , "I summon to prayer by holloooing."
<i>kamángin</i> , "I knead."	<i>súngin</i> , "I whip."
<i>kángin</i> , "I skim."	<i>súrungin</i> , "I open a loop."
<i>kasángin</i> , "I consent."	<i>tángin</i> , "I ascend."
<i>léngin</i> , "I sleep."	<i>túngin</i> , "I squeeze."
<i>píngin</i> , "I draw a sword."	
<i>rángin</i> , "I lean against."	

c. Verbs inflected like *kálangin*, "I turn."

<i>bángin</i> , "I knock."	<i>śíngin</i> , "I scrape."
<i>fóngin</i> , "I join."	<i>tángin</i> , "I recollect."
<i>kóngin</i> , "I stick."	<i>tsángin</i> , "I cover."
<i>múngin</i> , "I draw out."	<i>tséngin</i> , "I beckon."
<i>perténgin</i> , "I agonize."	<i>tsóngin</i> , "I dip in."
<i>rángin</i> , "I can."	<i>tsúngin</i> , "I cut open."
<i>sadángin</i> , "I give alms."	<i>yēsángin</i> , "I castrate."
<i>sángin</i> , "I strain."	<i>yóngin</i> , "I drive."
<i>súngin</i> , "I bore."	

2. List of verbs not euphonically changed, but inflected regularly, like those with the character *r*.

a. Verbs with *m* as their character :

<i>adĩmgin</i> , "I make a eunuch."	<i>nĩmgin</i> , "I break."
<i>ámgin</i> , "I grow cold."	<i>námgin</i> , "I mark."
<i>bẽremgin</i> , "I twine yarn."	<i>nẽmgin</i> , "I am silent."
<i>bertsẽmgin</i> , "I honour."	<i>nyámgin</i> , "I become lean."
<i>dámgin</i> , "to flow."	<i>ngẽremgin</i> , "I run."
<i>digámgin</i> , "I make water."	<i>pẽremgin</i> , "I open."
<i>kámgin</i> , "I cut."	<i>salámgin</i> , "I salute."
<i>kámgin</i> , "I become an adult."	<i>sámgin</i> , "I rub."
<i>kẽremgin</i> , "I lop."	<i>sámgin</i> , "I distribute."
<i>kúrumgin</i> , "I bale out."	<i>támgin</i> , "I throw."
<i>lámgin</i> , "I join."	<i>tẽmgin</i> , "I build."
<i>lámgin</i> , "I wash."	

b. Verbs with *n* as their character :

<i>dẽlangin</i> , "I boil a soup."	<i>ntsúngin</i> , "I beg."
<i>lálāngin</i> , "I revile."	<i>ngángin</i> , "I milk."
<i>lāngin</i> , "I revile."	<i>sẽngin</i> , "I disentangle."
<i>pĩngin</i> , "I put off clothes."	<i>yĩngin</i> , "I breathe."
<i>našĩngin</i> , "I dream."	

c. Verbs with *ñ* as their character :

<i>kārñngin</i> , "I approach."	<i>kẽrñngin</i> , "I overhear."
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§. 68. The verb *pāñgin*, "I hear," has certain peculiarities which distinguish it from *pāngin*, "I awake," and which consist in its assuming *n* before all formative appendages beginning with *t*, and in its retaining *ñ* before the formative appendages beginning with *g*. The last of these two rules, however, permits of one exception, the passive participle not being *pāngáta*, but *pāñgáta*. In the first conjugation the inflection of the chief tenses is as follows :

INDEFINITE I.	AORIST.	FUTURE.
<i>wu pāñgin</i> ,	<i>pāñgós-kō</i> ,	<i>pāntsós-kō</i> .
<i>ni pāñmin</i> ,	<i>pāñgam</i> ,	<i>pāntsam</i> .

INDEFINITE I.	AORIST.	FUTURE.
<i>ši pāntšin</i>	<i>pāngónō</i>	<i>pāntsónō</i>
<i>āndi pānyen</i>	<i>pāngēiyē</i>	<i>pāntseyē</i>
<i>nāndi pānuwī</i>	<i>pāngou</i>	<i>pāntsou</i>
<i>sāndi pāntsei</i>	<i>pāngēda</i>	<i>pāntšēda</i>

§. 69. Special notice must also be taken of the verbs in which the termination is preceded by *se* or *su*, and all of which are either dissyllabic or polysyllabic. They have this peculiarity, that, before the terminations beginning with *g* and *ts*, they always drop the *e* or *u*, and that they only retain the *s*, of the terminational *ts*, so that two *s*'s meet, one radical, the other formative; both of which, according to §. 18, are changed into *š* before *i* and *e*.

In illustration of these rules we will here give the inflection of the verbs *kásēngin*, "I draw," and *tusúngin*, "I rest."

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>kásēngin</i>	<i>kásēngē</i>	<i>kásēngī</i>	<i>kásgoskō</i>	<i>kássoskō</i>
<i>nī</i>	<i>kásēngēmin</i>	<i>kásēngem</i>	<i>kásēngēmī</i>	<i>kásgam</i>	<i>kássam</i>
<i>ši</i>	<i>káššin</i>	<i>kásse</i>	<i>kášši</i>	<i>kásgonō</i>	<i>kássonō</i>
<i>āndi</i>	<i>kásēnyen</i>	<i>kásēnyē</i>	<i>kásēnyē</i>	<i>kásgeiyē</i>	<i>kásseyē</i>
<i>nāndi</i>	<i>kásēnuwī</i>	<i>kásēnū</i>	<i>kásēnuwī</i>	<i>kásgou</i>	<i>kássou</i>
<i>sāndi</i>	<i>kássei</i>	<i>kássā</i>	<i>kássei</i>	<i>kásgēda</i>	<i>káššēda</i>
<i>wu</i>	<i>tusúngin</i>	<i>tusúngē</i>	<i>tusúngī</i>	<i>tusgósokō</i>	<i>tussósokō</i>
<i>nī</i>	<i>tusúngēmin</i>	<i>tusúngem</i>	<i>tusúngēmī</i>	<i>túsgam</i>	<i>tússam</i>
<i>ši</i>	<i>túššin</i>	<i>tússe</i>	<i>túšši</i>	<i>tusgónō</i>	<i>tussónō</i>
<i>āndi</i>	<i>tusúnyen</i>	<i>tusúnyē</i>	<i>tusúnyē</i>	<i>tusgetiyē</i>	<i>tusseiyē</i>
<i>nāndi</i>	<i>tusúnuwī</i>	<i>tusúnū</i>	<i>tusúnuwī</i>	<i>túsgou</i>	<i>tússou</i>
<i>sāndi</i>	<i>tússei</i>	<i>tússā</i>	<i>tússei</i>	<i>tusgēda</i>	<i>túššēda</i>

In the second and third conjugations it will be sufficient, to inflect only one verb, and the fourth needs no illustration, as it can be easily abstracted from the second.

Conjugation II.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>kásgeškin</i>	<i>kásgeškē</i>	<i>kásgeškī</i>	<i>kásgiguskō</i>	<i>káššīguskō</i>
<i>ni</i>	<i>kásgešmin</i>	<i>kásgešem</i>	<i>kásgešmī</i>	<i>kásgigēm</i>	<i>káššīgēm</i>
<i>ši</i>	<i>kássegin</i>	<i>kássege</i>	<i>kássegi</i>	<i>kásgigunō</i>	<i>káššīgūnō</i>
<i>ándi</i>	<i>kásgēn</i>	<i>kásgē</i>	<i>kásgē</i>	<i>kásgigē</i>	<i>káššīgē</i>
<i>nándi</i>	<i>kásguwi</i>	<i>kásgū</i>	<i>kásguwī</i>	<i>kásgigū</i>	<i>káššīgū</i>
<i>sándi</i>	<i>kássagei</i>	<i>kássāga</i>	<i>kássagei</i>	<i>kásgēga</i>	<i>káššāga</i>

Conjugation III.

<i>wu</i>	<i>kástēskin</i>	<i>kástēškē</i>	<i>kástēškī</i>	<i>kástatēskō</i>	<i>kástatēskō</i>
<i>ni</i>	<i>kástēmin</i>	<i>kástēm</i>	<i>kástēmī</i>	<i>kástatēm</i>	<i>kástatēm</i>
<i>ši</i>	<i>kástin</i>	<i>kástē</i>	<i>kástī</i>	<i>kástatē</i>	<i>kástatē</i>
<i>ándi</i>	<i>kástēn</i>	<i>kástē</i>	<i>kástē</i>	<i>kástatē</i>	<i>kástatē</i>
<i>nándi</i>	<i>kástuwi</i>	<i>kástū</i>	<i>kástuwi</i>	<i>kástatū</i>	<i>kástatū</i>
<i>sándi</i>	<i>kástēi</i>	<i>kástā</i>	<i>kástēi</i>	<i>kástātā</i>	<i>kástātā</i>

The following verbs are conjugated in the same manner—

<i>mēsēngin</i> , "I decay."	<i>tsúsēngin</i> , "I vomit."
<i>pēsēngin</i> , "I winnow."	<i>wósēngin</i> , "I clear from chaff."
<i>pérēsēngin</i> , "I escape."	<i>wusēngin</i> , "I cause a camel to kneel."
<i>tēngerēsēngin</i> , "I halt."	<i>yēsēngin</i> , "I go out of the way."
<i>túsēngin</i> , "I beat."	

The defective verb *túsgeškin*, "I set on fire," is inflected like the third conjugation of the preceding verbs.

B. Inflection of Verbs in *skin*.

§. 70. Verbs in *skin* exhibit a far greater variety and multiplicity of forms, than verbs in *ngin*; so much so, that, at first sight, one might be tempted to say, what has once been asserted of the Georgian, that the language has as many conjugations as verbs. But if we examine them more closely, we soon find that they admit of a distribution into larger or smaller groups. The most striking difference in the inflection of verbs in *skin*

from those in *nigin* consists in the former using *prefixes*, in several cases, where the latter have *suffixes*. These cases are, the formation of the third person, the characteristic of the aorist and future tenses, and of the reflective conjugation. As these prefixes occasion several changes in verbs beginning with *y*, the first great division of the verbs terminating in *skin* will be that of verbs beginning with *y*, and verbs beginning otherwise. Then both these classes have to be subdivided into, 1. monosyllabic verbs, 2. Verbs monosyllabic in consequence of contraction, and 3. polysyllabic verbs.

I. *Inflection of Verbs in skin, not beginning with y.*

a. Such verbs with *monosyllabic roots*. And these monosyllables have again to be divided according to their vowels, viz.

α. *Monosyllabic Roots with the Vowel i.*

§. 71. Of the last-mentioned class, the verb *dískin*, "I do," may serve as a paradigm.

Conjugation I.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>dískin</i>	<i>dískē</i>	<i>dískī</i>	<i>kidískō</i>	<i>tšídískō</i>
<i>ni</i>	<i>dīmin</i>	<i>dīm</i>	<i>dīmī</i>	<i>kidēm</i>	<i>tšídēm</i>
<i>ši</i>	<i>tsédin</i>	<i>tsédē</i>	<i>tsédī</i>	<i>kidō</i>	<i>tšídō</i>
<i>ándi</i>	<i>dīyēn</i>	<i>dīyē</i>	<i>dīyē</i>	<i>kidīyē</i>	<i>tšídīyē</i>
<i>nándi</i>	<i>dīwī</i>	<i>dīū</i>	<i>dīwī</i>	<i>kidū</i>	<i>tšídū</i>
<i>sándi</i>	<i>tsádin</i>	<i>tsádē</i>	<i>tsádī</i>	<i>kédō</i>	<i>tšédō</i>

Conjugation II. "I make myself," e.g. by looking into a mirror.

<i>wu</i>	<i>tédéskin</i>	<i>tédéskē</i>	<i>tédéskī</i>	<i>katédéskō</i>	<i>tatédéskō</i>
<i>ni</i>	<i>tédēmin</i>	<i>tédēm</i>	<i>tédēmī</i>	<i>kátédēm</i>	<i>tátédēm</i>
<i>ši</i>	<i>tédin</i>	<i>tédē</i>	<i>tédī</i>	<i>kátédō</i>	<i>tátédō</i>
<i>ándi</i>	<i>tédīyēn</i>	<i>tédīyē</i>	<i>tédīyē</i>	<i>katédīyē</i>	<i>tatédīyē</i>
<i>nándi</i>	<i>tédūwī</i>	<i>tédū</i>	<i>tédūwī</i>	<i>kátédū</i>	<i>tátédū</i>
<i>sándi</i>	<i>tádin</i>	<i>tádē</i>	<i>tádī</i>	<i>katádō</i>	<i>tatádō</i>

Conjugation IV., also with the forms, *yegdēskin* and *yitē-diskin*.

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu yegdēskin</i>	<i>yegdēskē</i>	<i>yegdēskī</i>	<i>kigdēskō</i>	<i>tšigdēskō</i>
<i>ni yegdēmin</i>	<i>yēgdēm</i>	<i>yegdēmī</i>	<i>kīgdēm</i>	<i>tšīgdēm</i>
<i>ši tsēgdin</i>	<i>tsēgdē</i>	<i>tsēgdī</i>	<i>kīgdō</i>	<i>tšīgdō</i>
<i>āndi yēgdēn & yēgdiyen</i>	<i>yēgdē</i>	<i>yēgdē</i>	<i>kīgdiyē</i>	<i>tšīgdiyē</i>
<i>nāndi yegdūwī</i>	<i>yēgdū</i>	<i>yegdūwī</i>	<i>kīgdū</i>	<i>tšīgdū</i>
<i>sāndi tsasāgdin</i>	<i>{tsasāgdē & tsāgdē}</i>	<i>tsasāgdī</i>	<i>kēsāgdō</i>	<i>tšēsāgdō</i>

Of this class of verbs we only met with two more, viz. *tīskin*, "I suffice," *līskin*, "I learn;" but the former is only used in the first conjugation, and the latter has in the third conjugation, not *tēlēskin* but *tēlīskin*, and in the fourth, not *yeglēskin*, but *yēkēlīskin* or *yēkēlīskin*, &c.

§. 72. β. *Monosyllabic roots with the vowel a.*

Conjugation I.

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu tāskin</i>	<i>tāskē</i>	<i>tāskī</i>	<i>kītaskō</i>	<i>tšītaskō.</i>
<i>ni tāmin</i>	<i>tām</i>	<i>tāmī</i>	<i>kītām</i>	<i>tšītām.</i>
<i>ši tsētei</i>	<i>tsētā</i>	<i>tsētei</i>	<i>kītā</i>	<i>tšītā.</i>
<i>āndi teiyēn</i>	<i>teiyē</i>	<i>teiyē</i>	<i>kīteiyē</i>	<i>tšīteiyē.</i>
<i>nāndi tāwī</i>	<i>tau</i>	<i>tāwī</i>	<i>kītau</i>	<i>tšītau.</i>
<i>sāndi tsātei</i>	<i>tsātā</i>	<i>tsātei</i>	<i>kētā</i>	<i>{tšētā tšēātā.</i>

Conjugation III.

<i>wu tētāskin</i>	<i>tētāskē</i>	<i>tētāskī</i>	<i>kātētāskō</i>	<i>tātētāskō</i>
<i>ni tētāmin</i>	<i>tētām</i>	<i>tētāmī</i>	<i>kātētām</i>	<i>tātētām</i>
<i>ši tētei</i>	<i>tētā</i>	<i>tētei</i>	<i>kātētā</i>	<i>tātētā</i>
<i>āndi tēteiyēn</i>	<i>tēteiyē</i>	<i>tēteiyē</i>	<i>kātēteiyē</i>	<i>tātēteiyē</i>
<i>nāndi tētāwī</i>	<i>tētāu</i>	<i>tētāwī</i>	<i>kātētāu</i>	<i>tātētāu</i>
<i>sāndi tātei</i>	<i>tātā</i>	<i>tātei</i>	<i>kātētā</i>	<i>tātētā</i>

The fourth conjugation is inflected according to the first, and has in the first indefinite, *yigētáskin* and *yitētáskin*; in the aorist, *kigētáskō* and *kitētáskō*; and in the future *tšigētáskō* and *tšitētáskō*.

It must be remarked, that the *a* of the root is sometimes pronounced so obtusely, as to sound almost like an *o*.

Other verbs conjugated like *táskin*, "I catch," are: *báskin*, "I pound;" *báskin*, "I mount;" and *gáskin*, "I follow."

γ. *Monosyllabic Roots with the Vowel u.*

§. 73. This class, like the preceding one, has in several forms an *i* added to the vowel of the root, and united with it into a diphthong. The verb *rúskin*, "I see," will serve as a paradigm, and the verbs inflected like it are: *búskin*, "I eat," *múskin*, "I put on a shirt;" but the verb *núskin*, "I die," deviates so much from the above, that its inflection must be given separately.

Conjugation I.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>rúskin</i>	<i>rúskē</i>	<i>rúskī</i>	<i>kiruskō</i>	<i>tšúruskō</i>
<i>ni</i>	<i>rúmin</i>	<i>rum</i>	<i>rúmi</i>	<i>kírum</i>	<i>tšúrum</i>
<i>ši</i>	<i>tsúrui</i>	<i>tsúrū</i>	<i>tsúrui</i>	<i>kírū</i>	<i>tšúrū</i>
<i>ándi</i>	<i>ruiyēn</i>	<i>ruiyē</i>	<i>ruiyē</i>	<i>kíruiyē</i>	<i>tšúruiyē</i>
<i>nándi</i>	<i>rúwī</i>	<i>rū</i>	<i>rúwī</i>	<i>kírū</i>	<i>tšúrū</i>
<i>sándi</i>	<i>tsáruui</i>	<i>tsáru</i>	<i>tsáruui</i>	<i>kérū</i>	<i>tšérū & tsáru</i>
<i>wu</i>	<i>núskin</i>	<i>núskē</i>	<i>núskī</i>	<i>kánuskō</i>	<i>tsánuskō</i>
<i>ni</i>	<i>númin</i>	<i>num</i>	<i>númi</i>	<i>kánum</i>	<i>tsánum</i>
<i>ši</i>	<i>nui</i>	<i>nū</i>	<i>nui</i>	<i>kántū</i>	<i>tsánū</i>
<i>ándi</i>	<i>nuiyēn</i>	<i>nuiyē</i>	<i>nuiyē</i>	<i>kánuiyē</i>	<i>tsánuiyē</i>
<i>nándi</i>	<i>núwī</i>	<i>nū</i>	<i>núwī</i>	<i>kánū</i>	<i>tsánū</i>
<i>sándi</i>	<i>sánui</i>	<i>sánū</i>	<i>sánui</i>	<i>kásunū</i>	<i>tsásunū</i>

Conjugation IV.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>túruskin</i>	<i>túruskē</i>	<i>túruskī</i>	<i>káturuskō</i>	<i>táturuskō</i>
<i>ni</i>	<i>túrūmin</i>	<i>túrum</i>	<i>túrumī</i>	<i>káturum</i>	<i>táturum</i>
<i>ši</i>	<i>túrui</i>	<i>túrū</i>	<i>túrui</i>	<i>káturū</i>	<i>táturū</i>
<i>andi</i>	<i>túruiyēn</i>	<i>túruiyē</i>	<i>túruiyē</i>	<i>káturuiyē</i>	<i>táturuiyē</i>
<i>nāndi</i>	<i>túruwī</i>	<i>túrū</i>	<i>túruwī</i>	<i>káturū</i>	<i>táturū</i>
<i>sāndi</i>	<i>tárui</i>	<i>tárū</i>	<i>tárui</i>	<i>káturū</i>	<i>táturū</i>

- b. Verbs which are either monosyllabic in consequence of contraction, or dissyllabic in consequence of the characteristic of the second or third conjugation.

§. 74. We have here a class of verbs which had perhaps better be considered as defective, *i. e.* as either the second or the third conjugation of obsolete verbs in *ngin*. This opinion appears to be borne out by the circumstance, that a number of them are still inflected regularly as the second and third conjugations of the verbs in *ngin*. Others, however, are inflected as if they were original verbs in *skin*, *i. e.* like those in §. 75 This double mode of inflection forms the principle on which these verbs are divided into two classes.

Of the first class, the following are inflected like the third conjugation of verbs in *ngin*: *ādēmtēskin*, "I reflect;" *tām-tēskin*, "I stretch myself;" and the following like the second conjugation,

<i>bānāgēskin</i> , "I help."	<i>rōgēskin</i> , "I hang."
<i>gerēgēskin</i> , "I lean against."	<i>sābāgēskin</i> , "I meet."
<i>nāgēskin</i> , "I overtake."	<i>sēbgēskin</i> , "I forget."
<i>pādgēskin</i> , "I go astray."	<i>tēkkēskin</i> , "I lean, bring near."
<i>pādgēskin</i> , "I draw to myself."	<i>tsēkkēskin</i> , "I hasten."

Of the second class, where it is possible, however, that the second syllable *tē* and *gē* is in many cases radical,

the following may formally be considered as the third conjugation of verbs in *ṇgin* :—

<i>dātṣkin</i> , "I sew."	<i>nātṣkin</i> , "I plant."
<i>gértṣkin</i> , "I divide."	<i>nótṣkin</i> , "I send."
<i>gútṣkin</i> , "I draw."	<i>pertṣkin</i> , "I cut with a sickle."
<i>kútṣkin</i> , "I bring."	<i>šrtṣkin</i> , "I flay."

And the following as the second conjugation :—

<i>kéḡṣkin</i> , "I divide."	<i>rāḡṣkin</i> , "I like."
<i>lúḡṣkin</i> , "I come out."	<i>sāḡṣkin</i> , "I unload."
<i>māḡṣkin</i> , "I take."	<i>sāṇḡṣkin</i> , "I raise."
<i>néḡṣkin</i> , "I mind."	<i>sāḡṣkin</i> , "I put down."

Most of this class of verbs are frequently contracted, in the first person, so that we have, *e.g.*, *māskin*, *kīmaskō*, *tšīmaskō*, for *māḡṣkin*, *kimāḡṣkō*, *tšimāḡṣkō*; and *nāskin*, *kindaskō*, *tšindaskō*, for *nātṣkin*, *kinātṣkō*, *tšinātṣkō*, &c.

In illustration of what is stated above, we will now give the inflection of two verbs out of each class, and then add that of *gāḡṣkin*, "I enter," which, in several respects, differs from them.

INDEFINITE I.		INDEFINITE II.	AORIST.	FUTURE.
<i>wu</i>	<i>ādṣmtṣkin</i>	<i>ādṣmtṣkē</i>	<i>ādṣmgātṣkō</i>	<i>ādṣmtātṣkō</i>
<i>ni</i>	<i>ādṣmtṣmin</i>	<i>ādṣmtṣm</i>	<i>ādṣmgātṣm</i>	<i>ādṣmtātṣm</i>
<i>ši</i>	<i>ādṣmtin</i>	<i>ādṣmtṣ</i>	<i>ādṣmgātṣ</i>	<i>ādṣmtātṣ</i>
<i>āndi</i>	<i>ādṣmtēn</i>	<i>ādṣmtē</i>	<i>ādṣmgātē</i>	<i>ādṣmtātē</i>
<i>nāndi</i>	<i>ādṣmtwvī</i>	<i>ādṣmtū</i>	<i>ādṣmgātū</i>	<i>ādṣmtātū</i>
<i>sāndi</i>	<i>ādṣmtei</i>	<i>ādṣmta</i>	<i>ādṣmgāta</i>	<i>ādṣmtāta</i>
<i>wu</i>	<i>nāḡṣkin</i>	<i>nāḡṣkē</i>	<i>nāḡḡṣkō</i>	<i>nātšḡṣkō</i>
<i>ni</i>	<i>nāḡṣmin</i>	<i>nāḡṣm</i>	<i>nāḡḡṣm</i>	<i>nātšḡṣm</i>
<i>ši</i>	<i>nātṣḡgin</i>	<i>nātṣḡḡ</i>	<i>nāḡḡḡunō</i>	<i>nātšḡḡunō</i>
<i>āndi</i>	<i>nāḡṣen</i>	<i>nāḡḡē</i>	<i>nāḡḡḡē</i>	<i>nātšḡḡē</i>
<i>nāndi</i>	<i>nāḡwvī</i>	<i>nāḡū</i>	<i>nāḡḡḡū</i>	<i>nātšḡḡū</i>
<i>sāndi</i>	<i>nātṣaḡei</i>	<i>nātṣaḡa</i>	<i>nāḡḡḡa</i>	<i>nātšḡḡa</i>

INDEFINITE I.	INDEFINITE II.	AORIST.	FUTURE.
<i>wu</i> <i>nátɕskin</i>	<i>nátɕskē</i>	<i>kinātɕskō</i>	<i>tšinātɕskō</i>
<i>ni</i> <i>nátɕmin</i>	<i>nátɕm</i>	<i>kinātɕm</i>	<i>tšinātɕm</i>
<i>ši</i> <i>tsɛndátin</i>	<i>tsɛndátɕ</i>	<i>kinátō</i>	<i>tšinátō</i>
<i>ándi</i> <i>nátɛn</i>	<i>nátɛ</i>	<i>kinátɛ</i>	<i>tšinátɛ</i>
<i>nándi</i> <i>nátuwī</i>	<i>nátū</i>	<i>kinátū</i>	<i>tšinátū</i>
<i>sándi</i> <i>tsandátin</i>	<i>tsandátɕ</i>	<i>kɛnátō</i>	<i>tšanátō</i>
<i>wu</i> <i>máɕɕskin</i>	<i>máɕɕskē</i>	<i>kimáɕɕskō</i>	<i>tšimáɕɕskō</i>
<i>ni</i> <i>máɕɕmin</i>	<i>máɕɕm</i>	<i>kimáɕɕm</i>	<i>tšimáɕɕm</i>
<i>ši</i> <i>tsɛmágin</i>	<i>tsɛmáɕɕ</i>	<i>kimogō</i>	<i>tšimogō</i>
<i>ándi</i> <i>máɕɛn</i>	<i>máɕɛ</i>	<i>kimáɕɛ</i>	<i>tšimáɕɛ</i>
<i>nándi</i> <i>náɕuwī</i>	<i>máɕū</i>	<i>kimáɕū</i>	<i>tšimáɕū</i>
<i>sándi</i> <i>tsámágin</i>	<i>tsámáɕɕ</i>	<i>kɛmogō</i>	<i>tšámogō</i>
<i>wu</i> <i>gáɕɕskin</i>	<i>gáɕɕskē</i>	<i>kargáɕɕskō</i>	<i>tsargáɕɕskō</i>
<i>ni</i> <i>gáɕɕmin</i>	<i>gáɕɕm</i>	<i>kargáɕɕm</i>	<i>tsargáɕɕm</i>
<i>ši</i> <i>gáɕgin</i>	<i>gáɕɕ</i>	<i>kargáɕgō</i>	<i>tsargáɕgō</i>
<i>ándi</i> <i>gáɕɛn</i>	<i>gáɕɛ</i>	<i>kargáɕɛ</i>	<i>tsargáɕɛ</i>
<i>nándi</i> <i>gáɕuwī</i>	<i>gáɕū</i>	<i>kargáɕū</i>	<i>tsargáɕū</i>
<i>sándi</i> $\left\{ \begin{array}{l} tsagáɕgin \\ gagáɕgin \\ támui \end{array} \right.$	$\left\{ \begin{array}{l} tsagáɕɕ \\ gagáɕɕ \\ támū \end{array} \right.$	$\left. \begin{array}{l} kasargáɕgō \\ \\ katúmū, \end{array} \right\}$	$\left. \begin{array}{l} tsasargáɕgō \\ \\ tatímū \end{array} \right.$

c. *Polysyllabic Verbs* whose initial is not *y*.

In order fully to exhibit the inflection of these verbs, we shall have to subdivide them in the following manner:—

α. *Polysyllabic verbs* whose second vowel is either *ɕ* or *u*, and whose initial consonant is neither *g*, nor *k*, nor *p*.

§. 75. This subdivision of the polysyllabic verbs may be considered as exhibiting the regular inflection, whereas the following subdivisions exhibit deviations from the regular inflection. The two verbs *ladɕskin*, "I sell," and *lifúskin*, "I guard," may serve as paradigms.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>laděskin</i>	<i>laděskē</i>	<i>laděskī</i>	<i>kiladěskō</i>	<i>tšiladěskō</i>
<i>ni</i>	<i>laděmin</i>	<i>ladēm</i>	<i>ladēmī</i>	<i>kiladēm</i>	<i>tšiladēm</i>
<i>ši</i>	<i>tselādin</i>	<i>tselādē</i>	<i>tselādī</i>	<i>kilādō</i>	<i>tšilādō</i>
<i>āndi</i>	<i>lādēn</i>	<i>lādē</i>	<i>lādē</i>	<i>kilādē</i>	<i>tšilādē</i>
<i>nāndi</i>	<i>lādūwī</i>	<i>lādū</i>	<i>lādūwī</i>	<i>kilādū</i>	<i>tšilādū</i>
<i>sāndi</i>	<i>tsalādin</i>	<i>tsalādē</i>	<i>tsalādī</i>	<i>kelādō</i>	<i>tšalādō</i>
<i>wu</i>	<i>lifúskin</i>	<i>lifúskē</i>	<i>lifúskī</i>	<i>kilifúskō</i>	<i>tšilifúskō</i>
<i>ni</i>	<i>lifúmin</i>	<i>lifum</i>	<i>lifumī</i>	<i>kilifum</i>	<i>tšilifum</i>
<i>ši</i>	<i>tselīfin</i>	<i>tselīfō</i>	<i>tselīfī</i>	<i>kilifō</i>	<i>tšilifō</i>
<i>āndi</i>	<i>lifēn</i>	<i>lifē</i>	<i>lifē</i>	<i>kilifē</i>	<i>tšilifē</i>
<i>nāndi</i>	<i>lifūwī</i>	<i>lifū</i>	<i>lifūwī</i>	<i>kilifū</i>	<i>tšilifū</i>
<i>sāndi</i>	<i>tsalīfin</i>	<i>tsalīfō</i>	<i>tsalīfī</i>	<i>kelifō</i>	<i>tšelīfō</i>

Conjugation III.

<i>wu</i>	<i>tēladěskin</i>	<i>tēladěskē</i>	<i>tēladěskī</i>	<i>katēladěskō</i>	<i>tatēladěskō</i>
<i>ni</i>	<i>tēladěmin</i>	<i>tēladēm</i>	<i>tēladēmī</i>	<i>katēladēm</i>	<i>tatēladēm</i>
<i>ši</i>	<i>tēlādin</i>	<i>tēlādō</i>	<i>tēlādī</i>	<i>katēlādō</i>	<i>tatēlādō</i>
<i>āndi</i>	<i>tēlādēn</i>	<i>tēlādē</i>	<i>tēlādē</i>	<i>katēlādē</i>	<i>tatēlādē</i>
<i>nāndi</i>	<i>tēlādūwī</i>	<i>tēlādū</i>	<i>tēlādūwī</i>	<i>katēlādū</i>	<i>tatēlādū</i>
<i>sāndi</i>	<i>talādin</i>	<i>talādō</i>	<i>talādī</i>	<i>katalādō</i>	<i>tatēlādō</i>
<i>wu</i>	<i>tēlifúskin</i>	<i>tēlifúskē</i>	<i>tēlifúskī</i>	<i>katēlifúskō</i>	<i>tatēlifúskō</i>
<i>ni</i>	<i>tēlifúmin</i>	<i>tēlifum</i>	<i>tēlifumī</i>	<i>katēlifum</i>	<i>tatēlifum</i>
<i>ši</i>	<i>tēlīfin</i>	<i>tēlīfū</i>	<i>tēlīfī</i>	<i>katēlīfō</i>	<i>tatēlīfō</i>
<i>āndi</i>	<i>tēlifēn</i>	<i>tēlifē</i>	<i>tēlifē</i>	<i>katēlifē</i>	<i>tatēlifē</i>
<i>nāndi</i>	<i>tēlifūwī</i>	<i>tēlifū</i>	<i>tēlifūwī</i>	<i>katēlifū</i>	<i>tatēlifū</i>
<i>sāndi</i>	<i>talīfin</i>	<i>talīfū</i>	<i>talīfī</i>	<i>katēlīfō</i>	<i>tatēlīfō</i>

In the first person plural the verb *lifúskin* has the following forms, in addition to those given above: *lifuiyēn*, *lifuiyē*, *kilifuiyē*, *tšilifuiyē*. And if the initial vowel of a verb is *o* or *u*, the vowel of the prefix is influenced by it, according to §. 12; thus the verb *rórěskin*, "I take out," has in the third per. sing., *tsurórīn*, *tsurórē*, *tsurórī*, *kirórō*, *tširórō*, and in pl. *tsorórīn*, *tsorórē*, *tsorórī*, *kerórō*, *tšorórō*.

Additional verbs, inflected like *ladęskin*, are, *láręskin*, "I rejoice;" *mbáręskin*, "I am tired;" *nándęskin*, "I bite;" *dóręskin*, "I pick;" *róręskin*, "I take out," and the verbs constituting the second class of §. 74; also the verb *méręskin*, "I recover," but the latter, in the third person, with the bye-forms, *tsęmęrin*, *tsamęrin*, *tsęmęre*, *tsamęre*.

The verbs inflected like *lifúskin* are: *rambúskin*, "I pay;" *támbuskin*, "I taste."

β. Polysyllabic verbs whose initial consonant is either *g*, *k*, or *p*.

§. 76. The verbs which begin with *g* do not differ in inflection from those of the preceding paragraph, except in the Aorist tense of the first conjugation, whose characteristic prefix is *gi* instead of *ki*, and throughout the third conjugation, where the characteristic sharp mute becomes the corresponding flat one. The peculiarity of the verbs beginning with *k* and *p* consists in the change of these sharp mutes into the corresponding flat ones, whenever they are preceded by a formative sharp mute, viz. in the 3d per. sing. and pl. of the first conjugation, and throughout the third conjugation, but not in the fourth. To illustrate this, we now give the inflection of the three verbs: *gámbuskin*, "I scratch;" *káręskin*, "I tattoo;" and *pertęskin*, "I pluck."

Conjugation I.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>gámbuskin</i>	<i>gámbuskē</i>	<i>gámbuskī</i>	<i>gigámbuskō</i>	<i>tšigámbuskō</i>
<i>ni</i>	<i>gámbumın</i>	<i>gámbum</i>	<i>gámbumī</i>	<i>gigámbum</i>	<i>tšigámbum</i>
<i>ši</i>	<i>tsęgámbın</i>	<i>tsęgámbū</i>	<i>tsęgámbī</i>	<i>gigámbō</i>	<i>tšigámbō</i>
<i>ándi</i>	<i>gámbēn</i>	<i>gámbē</i>	<i>gámbē</i>	<i>gigámbē</i>	<i>tšigámbē</i>
<i>nándi</i>	<i>gámbuwı</i>	<i>gámbū</i>	<i>gámbuwı</i>	<i>gigámbū</i>	<i>tšigámbū</i>
<i>sándi</i>	<i>tsagámbın</i>	<i>tsagámbū</i>	<i>tsagámbī</i>	<i>gegámbō</i>	<i>tšęgámbō</i>

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu kārēskin</i>	<i>kārēskē</i>	<i>kārēski</i>	<i>kigārēskō</i>	<i>tšigārēskō</i>
<i>ni kārēmin</i>	<i>kārēm</i>	<i>kārēmī</i>	<i>kigārēm</i>	<i>tšigārēm</i>
<i>ši tsegārīn</i>	<i>tsegārē</i>	<i>tsegārī</i>	<i>kigārō</i>	<i>tšigārō</i>
<i>āndi kārēn</i>	<i>kārē</i>	<i>kārē</i>	<i>kigārē</i>	<i>tšigārē</i>
<i>nāndi kārūwī</i>	<i>kārū</i>	<i>kārūwī</i>	<i>kigārū</i>	<i>tšigārū</i>
<i>sāndi tsagārīn</i>	<i>tsagārē</i>	<i>tsagārī</i>	<i>kegārō</i>	<i>tšagārō</i>
<i>wu pērtēskin</i>	<i>pērtēskē</i>	<i>pērtēski</i>	<i>kībērtēskō</i>	<i>tšībērtēskō</i>
<i>ni pērtēmin</i>	<i>pērtēm</i>	<i>pērtēmī</i>	<i>kībērtēm</i>	<i>tšībērtēm</i>
<i>ši tsebērtīn</i>	<i>tsebērtē</i>	<i>tsebērtī</i>	<i>kībērt</i>	<i>tšībērtō</i>
<i>āndi pērtēn</i>	<i>pērtē</i>	<i>pērtē</i>	<i>kībērtō</i>	<i>tšībērtē</i>
<i>nāndi pērtūwī</i>	<i>pērtū</i>	<i>pērtūwī</i>	<i>kībērtū</i>	<i>tšībērtū</i>
<i>sāndi tsabērtīn</i>	<i>tsabērtē</i>	<i>tsabērtī</i>	<i>kebērtō</i>	<i>tšabērtō</i>

Conjugation III.

<i>wu degāmbuskin</i>	<i>degāmbuskē</i>	<i>degāmbuski</i>	<i>kadegāmbuskō</i>	<i>tadegāmbuskō</i>
<i>ni degāmbumin</i>	<i>degāmbum</i>	<i>degāmbumī</i>	<i>kadegāmbum</i>	<i>tadegāmbum</i>
<i>ši degāmbin</i>	<i>degāmbū</i>	<i>degāmbī</i>	<i>kadegāmbō</i>	<i>tadegāmbō</i>
<i>āndi degāmbēn</i>	<i>degāmbē</i>	<i>degāmbē</i>	<i>kadegāmbē</i>	<i>tadegāmbē</i>
<i>nāndi idegāmbuwī</i>	<i>degāmbū</i>	<i>degāmbuwī</i>	<i>kadegāmbū</i>	<i>tadegāmbū</i>
<i>sāndi dagāmbin,</i>	<i>dagāmbū</i>	<i>dagāmbī</i>	<i>kadegāmbō</i>	<i>tadegāmbō</i>
<i>wu tēgārēskin</i>	<i>tēgārēskē</i>	<i>tēgārēski</i>	<i>katēgārēskō</i>	<i>tatēgārēskō</i>
<i>ni tēgārēmin</i>	<i>tēgārēm</i>	<i>tēgārēmī</i>	<i>katēgārēm</i>	<i>tatēgārēm</i>
<i>ši tēgārīn</i>	<i>tēgārē</i>	<i>tēgārī</i>	<i>katēgārō</i>	<i>tatēgārō</i>
<i>āndi tēgārēn</i>	<i>tēgārē</i>	<i>tēgārē</i>	<i>katēgārē</i>	<i>tatēgārē</i>
<i>nāndi tēgārūwī</i>	<i>tēgārū</i>	<i>tēgārūwī</i>	<i>katēgārū</i>	<i>tatēgārū</i>
<i>sāndi tagārīn</i>	<i>tagārē</i>	<i>tagārī</i>	<i>ketagārō</i>	<i>tatagārō</i>
<i>wu tēbērtēskin</i>	<i>tēbērtēskē</i>	<i>tēbērtēski</i>	<i>katēbērtēskō</i>	<i>tatēbērtēskō</i>
<i>ni tēbērtēmin</i>	<i>tēbērtēm</i>	<i>tēbērtēmī</i>	<i>katēbērtēm</i>	<i>tatēbērtēm</i>
<i>ši tēbērtīn</i>	<i>tēbērtē</i>	<i>tēbērtī</i>	<i>katēbērtō</i>	<i>tatēbērtō</i>
<i>āndi tēbērtēn</i>	<i>tēbērtē</i>	<i>tēbērtē</i>	<i>katēbērtē</i>	<i>tatēbērtē</i>
<i>nāndi tēbērtūwī</i>	<i>tēbērtū</i>	<i>tēbērtūwī</i>	<i>katēbērtū</i>	<i>tatēbērtū</i>
<i>sāndi tabērtīn</i>	<i>tabērtē</i>	<i>tabērtī</i>	<i>katabērtō</i>	<i>tatabērtō</i>

Conjugation IV.

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu yitegámbu- skin, &c.</i>	<i>yitegámbu- skē, &c.</i>	<i>yitegámbu- skī, &c.</i>	<i>kitegámbu- skō, &c.</i>	<i>tšitegámbu- skō, &c.</i>
<i>wu yitekárę- skin, &c.</i>	<i>yitekárę- skē, &c.</i>	<i>yitekárę- skī, &c.</i>	<i>kitekárę- skō, &c.</i>	<i>tšitekárę- skō, &c.</i>
<i>wu yigepértę- skin, &c.</i>	<i>yigepértę- skē, &c.</i>	<i>yigepértę- skī, &c.</i>	<i>kigepértę- skō, &c.</i>	<i>tšigepértę- skō, &c.</i>

Other verbs, inflected like *gámbuskin*, are: *gádęskin*, "I murmur;" *gándęskin*, "I lick;" *gendęskin*, "I shake;" *gęřęskin*, "I gnaw;" *gértęskin*, "I separate."

Like *káręskin*: *kéęskin*, "I divide;" *kéndęskin*, "I tie a child on the back;" *kóręskin*, "I ask;" only that the prefix 3d per. sing. of this last verb is *tsu*, instead of *tę*.

Like *pértęskin*: *pándęskin*, "I get."

γ. Polysyllabic verbs whose second syllable is *ę*.

§. 77. This class corresponds to those verbs in *nigin* which are enumerated in §. 69. They are only two in number, viz. *kásęskin*, "I run," and *tsęskin*, "I come;" but they differ so much from one another, that the inflection of both must be given in full.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>kásęskin</i>	<i>kásęskē</i>	<i>kásęskī</i>	<i>kigásęskō</i>	<i>tšigásęskō</i>
<i>ni</i>	<i>kásęmin</i>	<i>kásęm</i>	<i>kásęmī</i>	<i>kigásęm</i>	<i>tšigásęm</i>
<i>ši</i>	<i>tsęgášin</i>	<i>tsęgásę</i>	<i>tsęgášī</i>	<i>kigásō</i>	<i>tšigásō</i>
<i>ándi</i>	{ <i>kášyęn</i> & <i>káššęn</i>	{ <i>kášyę</i> & <i>káššę</i>	{ <i>kášyę</i> & <i>káššę</i>	{ <i>kigášyę</i> & <i>kigáššę</i>	{ <i>tšigášyę</i> & <i>tšigáššę</i>
<i>nándi</i>	<i>kásuwī</i>	<i>kásū</i>	<i>kásuwī</i>	<i>kigásū</i>	<i>tšigásū</i>
<i>sándi</i>	<i>tsagášin</i>	<i>tsagásę</i>	<i>tsagášī</i>	<i>keyásō</i>	<i>tšagásō</i>
<i>wu</i>	<i>tsęskin</i>	<i>tsęskē</i>	<i>tsęskī</i>	<i>kádískō</i>	<i>tsádískō</i>
<i>ni</i>	<i>tsęmin</i>	<i>tsęm</i>	<i>tsęmī</i>	<i>kádīm</i>	<i>tsádīm</i>
<i>ši</i>	<i>tšin</i>	<i>tsę & tsō</i>	<i>tši</i>	<i>kádiō</i>	<i>tsádiō</i>

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>ándi tsyēn</i>	<i>tsyē</i>	<i>tsyē</i>	{ <i>kádiyē</i> & <i>káśyē</i>	<i>tsádiyē</i> & <i>tsáśyē</i>
<i>nándi tsuwī</i>	<i>tsū</i>	<i>tsuwī</i>	{ <i>kádiyū</i> & <i>káśśū</i>	<i>tsádiyū</i> & <i>tsáśśū</i>
<i>sándi tsei</i>	<i>tse</i>	<i>tsei</i>	{ <i>káśśō</i> & <i>káśyō</i>	<i>tsáśśō</i> & <i>tsáśyō</i>

δ. Polysyllabic verbs inserting *r* between the prefixes and the root.

§. 78. There are three verbs belonging to this class, viz. *bāfúskin*, "I am cooked;" *degáskin*, "I remain;" and *géręskin*, "I tie." They all insert *r* in the aorist and future tense, but in the third person singular and plural, only *géręskin*, and in the plural *bāfúskin*. The insertion of *r* unites them into one class, but as each has also some other peculiarities, we must give the inflection of all of them.

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu bāfúskin</i>	<i>bāfúskē</i>	<i>bāfúskī</i>	<i>karfāfúskō</i>	<i>tsarfāfúskō</i>
<i>ni bāfúmin</i>	<i>bāfum</i>	<i>bāfúmī</i>	<i>karfāfum</i>	<i>tsarfāfum</i>
<i>ši bāfin</i>	<i>bāfū</i>	<i>bāfī</i>	<i>karfāfō</i>	<i>tsarfāfō</i>
<i>ándi bāfēn</i>	<i>bāfē</i>	<i>bāfē</i>	<i>karfāfē</i>	<i>tsarfāfē</i>
<i>nándi bāfuwī</i>	<i>bāfū</i>	<i>bāfuwī</i>	<i>karfāfū</i>	<i>tsarfāfū</i>
<i>sándi</i> { <i>tsabāfin</i> <i>tsarbāfin</i> <i>babāfin</i>	<i>tsabāfū</i> <i>tsarbāfū</i> <i>babāfū</i>	<i>tsabāfī</i> <i>tsarbāfī</i> <i>babāfī</i>	{ <i>kasarfāfō</i>	<i>tsasarfāfō</i>
<i>wu degáskin</i>	<i>degáskē</i>	<i>degáskī</i>		
<i>ni degámin</i>	<i>dégām</i>	<i>degámī</i>		
<i>ši dégei</i>	<i>dégū</i>	<i>dégei</i>	<i>kárgō</i>	<i>tsárgā</i>
<i>ándi dégeiyen</i>	<i>degetyē</i>	<i>degetiyē</i>	<i>kargetiyē</i>	<i>tsargetiyē</i>
<i>nándi degáwī</i>	<i>dégau</i>	<i>degáwī</i>	<i>kárgou</i>	<i>tsárgou</i>
<i>sándi dágui</i>	<i>dágū</i>	<i>dágui</i>	{ <i>kárgū</i> & <i>ka-</i> <i>sárgū</i>	<i>tsárgū</i> & <i>tsasárgū</i>

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>géręskin</i>	<i>géręskē</i>	<i>géręskī</i>	<i>kirgéręskō</i>	<i>tšigéręskō</i>
<i>ni</i>	<i>géręmin</i>	<i>géręm</i>	<i>géręmī</i>	<i>kirgéręm</i>	<i>tširgéręm</i>
<i>ši</i>	<i>tsęgérin</i>	<i>tsęgérę</i>	<i>tsęgérī</i>	<i>kirgérō</i>	<i>tširgérō</i>
<i>ándi</i>	<i>géręn</i>	<i>gérę</i>	<i>gérę</i>	<i>kirgérę</i>	<i>tširgérę</i>
<i>nándi</i>	<i>gérųwī</i>	<i>gérų</i>	<i>gérųwī</i>	<i>kirgérų</i>	<i>tširgérų</i>
<i>sándi</i>	<i>tsargérin</i>	<i>tsargérę</i>	<i>tsargérī</i>	<i>kęrgérō</i>	<i>tšargérō</i>

The *e* of *géręskin* is often changed in the third person into *ę*, as *tsęgérin*, *tsargérin*, &c. *Dęgąskin* is only used in the first conjugation; *bąfųskin* has in the fourth conjugation, *yitębąfųskin*, and then means "to cook," transitive. *Géręskin* has in the fourth conjugation, *yirgéręskin*, and the third conjugation we subjoin in full.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>tęrgéręskin</i>	<i>tęrgéręskē</i>	<i>tęrgéręskī</i>	<i>kątęrgéręskō</i>	<i>tątęrgéręskō</i>
<i>ni</i>	<i>tęrgéręmin</i>	<i>tęrgéręm</i>	<i>tęrgéręmī</i>	<i>kątęrgéręm</i>	<i>tątęrgéręm</i>
<i>ši</i>	<i>tęrgérin</i>	<i>tęrgérę</i>	<i>tęrgérī</i>	<i>kątęrgérō</i>	<i>tątęrgérō</i>
<i>ándi</i>	<i>tęrgéręn</i>	<i>tęrgérę</i>	<i>tęrgérę</i>	<i>kątęrgérę</i>	<i>tątęrgérę</i>
<i>nándi</i>	<i>tęrgérųwī</i>	<i>tęrgérų</i>	<i>tęrgérųwī</i>	<i>kątęrgérų</i>	<i>tątęrgérų</i>
<i>sándi</i>	<i>tąrgérin</i>	<i>tąrgérę</i>	<i>tąrgérī</i>	<i>kątąrgérō</i>	<i>tątąrgérō</i>

e. The verb *wąręskin*, "I am sick.

§. 79. This verb is properly regular, and the forms which are peculiar to it arose simply from the euphonic changes to which *w* is liable. We now give its full inflection.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>wąręskin</i>	<i>wąręskē</i>	<i>wąręskī</i>	<i>kłwąręskō</i>	<i>tšųwąręskō</i>
<i>ni</i>	<i>wąręmin</i>	<i>wąręm</i>	<i>wąręmī</i>	<i>kłwąręm</i>	<i>tšųwąręm</i>
<i>ši</i>	<i>tsuądrin</i>	<i>tsuądrę</i>	<i>tsuądrī</i>	<i>kłwąrō</i>	<i>tšųwąrō</i>
<i>ándi</i>	<i>wąręn</i>	<i>wąrę</i>	<i>wąrę</i>	<i>kłwąrę</i>	<i>tšųwąrę</i>
<i>nándi</i>	<i>wąrųwī</i>	<i>wąrų</i>	<i>wąrųwī</i>	<i>kłwąrų</i>	<i>tšųwąrų</i>
<i>sándi</i>	{ <i>tsawądrin</i> & <i>tsuądrin</i>	{ <i>tsawądrę</i> & <i>tsuądrę</i>	{ <i>tsawądrī</i> & <i>tsuądrī</i>	<i>kłwąrō</i>	<i>tšųwąrō</i>

2. Inflection of verbs in skin, beginning with y.

a. Such verbs with monosyllabic roots.

§. 80. This class contains only two verbs, one with the vowel *i*, and the other with the vowel *e*, viz. *yískin*, "I give," and *yéskin*, "I drink;" but they differ so much from each other, that it will be necessary to inflect them both. They only occur in the first conjugation.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>yískin</i>	<i>yískē</i>	<i>yískī</i>	<i>késkō</i>	<i>tšéskō</i>
<i>ni</i>	<i>yímin</i>	<i>yīm</i>	<i>yīmī</i>	<i>kēm</i>	<i>tšēm</i>
<i>ši</i>	<i>tšín</i>	<i>tšō</i>	<i>tšī</i>	<i>ketnō</i>	<i>tšētñō</i>
<i>ándi</i>	<i>yíyēn</i>	<i>yíyē</i>	<i>yíyē</i>	<i>keíyē</i>	<i>tšétyē</i>
<i>nándi</i>	<i>yíwī</i>	<i>yū</i>	<i>yíwī</i>	<i>kéou</i>	<i>tšéou</i>
<i>sándi</i>	<i>tsádin</i>	<i>tsáde</i>	<i>tsádi</i>	<i>kédō</i>	<i>tšédō</i>
<i>wu</i>	<i>yéskin</i>	<i>yéskē</i>	<i>yéskī</i>	<i>késkō</i>	<i>tšéskō</i>
<i>ni</i>	<i>yámin</i>	<i>yām</i>	<i>yámī</i>	<i>kéām</i>	<i>tšām</i>
<i>ši</i>	<i>tsei</i>	<i>tsā</i>	<i>tsei</i>	<i>kéā</i>	<i>tšā</i>
<i>ándi</i>	<i>yeíyēn</i>	<i>yéyē</i> & <i>yeíyē</i>	<i>yeíyē</i>	<i>keíyē</i>	<i>tšétyē</i>
<i>nándi</i>	<i>yáwī</i>	<i>yau</i>	<i>yáwī</i>	<i>kéau</i>	<i>tšau</i>
<i>sándi</i>	<i>tsásei</i>	<i>tsásā</i>	<i>tsásei</i>	<i>késā</i>	<i>tšésā</i>

§. 81. b. The verb *yáskin*, or *yátęskin*, "I carry," corresponds to the verbs in §. 74, and is conjugated as follows—

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	{ <i>yáskin</i> <i>yátęskin</i>	<i>yáskē</i> <i>yátęskē</i>	<i>yáskī</i> <i>yátęskī</i>	<i>kedskō</i> <i>keátęskō</i>	<i>tšáskō</i> <i>tšátęskō</i>
<i>ni</i>	<i>yátęmin</i>	<i>yátęm</i>	<i>yátęmī</i>	<i>keátęm</i>	<i>tšátęm</i>
<i>ši</i>	<i>tsátin</i>	<i>tsátę</i>	<i>tsátī</i>	<i>keátō</i>	<i>tšátō</i>
<i>ándi</i>	<i>yátēn</i>	<i>yátē</i>	<i>yátē</i>	<i>keátē</i>	<i>tšátē</i>
<i>nándi</i>	<i>yátuwī</i>	<i>yátū</i>	<i>yátuwī</i>	<i>keátū</i>	<i>tšátū</i>
<i>sándi</i>	<i>tsasátin</i>	<i>tsasátę</i>	<i>tsasátī</i>	<i>kesátō</i>	<i>tšasátō</i>

c. Polysyllabic verbs in *skin*, beginning with *y*.

§. 82. This class of verbs must again be subdivided according to the different formation of the third person in the Indefinite I:—part of them, *i.e.* all those whose last radical vowel is *a*, employing *i* for this purpose, which then unites with the radical *a* into the diphthong *ei*; and part of them, *i.e.* all those whose last radical vowel is either *ə* or *u*, using the termination *n*, which then invariably changes the preceding *ə* or *u* into *i*. But as most of the verbs constituting these two classes have also some other peculiarities, especially in forming the aorist and future tenses, it will be necessary to give the inflection of more than one verb from each class.

α. Polysyllabic verbs whose last radical vowel is *a*.

§. 83. Three verbs will be required to illustrate the inflection of this class, *viz.* *yakkáraskin*, “I teach,” (probably itself the causative conjugation of *karáskin*, “I read,”) *yēsáskin*, “I repair,” *yirgáskin*, “I add.” The minor differences in the inflection of these three verbs seem to depend on the vowel directly after the initial *y*, *viz.* *a*, *e*, *i*, which undergo different changes. After the first of these three verbs *yangangáskin*, “I mimic,” is inflected, after the second: *yēsəráskin*, “I cough;” *yētsəráskin*, “I believe;” but the third stands by itself.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>yakkáraskin</i>	<i>yakkáraskē</i>	<i>yakkáraskī</i>	<i>kēakkáraskō</i>	<i>tšakkáraskō</i>
<i>ni</i>	<i>yakkárāmin</i>	<i>yakkárām</i>	<i>yākkárāmī</i>	<i>kēakkárām</i>	<i>tšakkárām</i>
<i>ši</i>	<i>tsakkārei</i>	<i>tsakkārā</i>	<i>tsakkārei</i>	<i>kēakkārā</i>	<i>tšakkārā</i>
<i>āndi</i>	{ <i>yakkāreiyen</i> <i>yakkāreiyē</i> <i>yakkāreiyē</i> <i>kēakkāreiyē</i> <i>tšakkāreiyē</i>	{ <i>&yakkārēn</i> <i>&yakkārē</i> <i>&yakkārē</i>			
<i>nāndi</i>					
<i>sāndi</i>	{ <i>tsakkārei</i> <i>& tsakkārā</i> <i>& tsakkārei</i> <i>& kēakkārā</i> <i>& tšətsakkārā</i>				

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>yēsáskin</i>	<i>yēsáskē</i>	<i>yēsáskī,</i>	<i>kēasáskō</i>	<i>tšēasáskō</i>
<i>ni</i>	<i>yasámin</i>	<i>yásām</i>	<i>yēsámī,</i>	<i>kēasām</i>	<i>tšēasām</i>
<i>ši</i>	<i>tsásei</i>	<i>tsásā</i>	<i>tsásei,</i>	<i>kēasā</i>	<i>tšēasā</i>
<i>ándi</i>	<i>yēsetyēn</i>	<i>yēsetyē</i>	<i>yēsetyē,</i>	<i>kēsetyē</i>	<i>tšēseyē</i>
<i>nándi</i>	<i>yasáwī</i>	<i>yásau</i>	<i>yasáwī,</i>	<i>kēasau</i>	<i>tšēasau</i>
<i>sándi</i>	<i>{tsásei & tsasásei</i>	<i>tsásā & tsasásā</i>	<i>tsásei & tsasásei,</i>	<i>kēasā & kēsásā</i>	<i>tšēasā & tšēsásā</i>
<i>wu</i>	<i>yirgáskin</i>	<i>yirgáskē</i>	<i>yirgáskī</i>	<i>kīrgáskō</i>	<i>tšīrgáskō</i>
<i>ni</i>	<i>yirgámin</i>	<i>yīrgām</i>	<i>yirgámī</i>	<i>kīrgām</i>	<i>tšīrgām</i>
<i>ši</i>	<i>tsérgei</i>	<i>tsérgā</i>	<i>tsérgei</i>	<i>kīrgā</i>	<i>tšīrgā</i>
<i>ándi</i>	<i>yirgetyēn</i>	<i>yirgetyē</i>	<i>yirgetyē</i>	<i>kīrgetyē</i>	<i>tšīrgetyē</i>
<i>nándi</i>	<i>yirgáwī</i>	<i>yīrgau</i>	<i>yirgáwī</i>	<i>kīrgau</i>	<i>tšīrgau</i>
<i>sándi</i>	<i>{tsárgēi & tsasárgēi</i>	<i>tsárgā & tsasárgā</i>	<i>tsárgēi & tsasárgēi</i>	<i>kēsárgā</i>	<i>tšēsárgā</i>

Of the third and fourth conjugations we only give the first person, as the others can be easily formed, and are of very rare occurrence.

Conjugation III.

	INDEFINITE I.	INDEFINITE II.	AORIST.	FUTURE.
<i>wu</i>	<i>takkáraskin</i>	<i>takkáraskē</i>	<i>katakkáraskō</i>	<i>tatakkáraskō</i>
<i>wu</i>	<i>tasáskin</i>	<i>tasáskē</i>	<i>katétáskō</i>	<i>tatétáskō</i>
<i>wu</i>	<i>tęrgáskin</i>	<i>tęrgáskē</i>	<i>katęrgáskō</i>	<i>tatęrgáskō</i>

Conjugation. IV.

<i>wu</i>	<i>yitęyakkáraskin</i>	<i>yitęyakkáraskē</i>	<i>yitękēakkáraskō</i>	<i>yitętšakkáraskō</i>
<i>wu</i>	<i>yitęyēsáskin</i>	<i>yitęyēsáskē</i>	<i>yitękēasáskō</i>	<i>yitętšēasáskō</i>
<i>wu</i>	<i>yitęyirgáskin</i>	<i>yitęyirgáskē</i>	<i>kitękīrgáskō</i>	<i>tšitętšīrgáskō</i>

β. Polysyllabic verbs whose last radical vowel is *ę*, *i*, or *u*.

aa. Such verbs with *a* for their first vowel.

§. 84. Of this class of verbs *yargáleskin*, "I mind;" *yám-buskin*, "I beget;" *yardúęskin*, "I accompany;" *yárugęskin*,

"I redeem;" are all inflected alike, but *yākēskin*, "I put," deviates in several points.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>yargāleşkin</i>	<i>yargāleşkē</i>	<i>yargāleşkī</i>	<i>kergāleşkō</i>	<i>tšergāleşkō</i>
<i>ni</i>	<i>yargāleşmin</i>	<i>yargāleşm</i>	<i>yargāleşmī</i>	<i>kergāleşm</i>	<i>tšergāleşm</i>
<i>ši</i>	<i>tsargālin</i>	<i>tsargālē</i>	<i>tsargālī</i>	<i>kergālō</i>	<i>tšergālō</i>
<i>āndi</i>	<i>yargālēn</i>	<i>yargālē</i>	<i>yargālē</i>	<i>kergālē</i>	<i>tšergālē</i>
<i>nāndi</i>	<i>yargāluwī</i>	<i>yargālū</i>	<i>yargāluwī</i>	<i>kergālū</i>	<i>tšergālū</i>
<i>sāndi</i>	{ <i>tsargālin</i> & <i>tsargālē</i> & <i>tsargālī</i> &			<i>kēsargālō</i>	<i>tšēsargālō</i>
	{ <i>tsasargālin</i> <i>tsasargālē</i> <i>tsasargālī</i>				
<i>wu</i>	<i>yākēskin</i>	<i>yākēskē</i>	<i>yākēskī</i>	<i>kēakēskō</i>	<i>tšēakēskō</i>
<i>ni</i>	<i>yākēmin</i>	<i>yākēm</i>	<i>yākēmī</i>	<i>kēakēm</i>	<i>tšēakēm</i>
<i>ši</i>	<i>tsākin</i>	<i>tsākē</i>	<i>tsākī</i>	<i>kēakō</i>	<i>tšēakō</i>
<i>āndi</i>	<i>yékēn</i>	<i>yékē</i>	<i>yékē</i>	<i>kékē</i>	<i>tšékē</i>
<i>nāndi</i>	<i>yākuwī</i>	<i>yākū</i>	<i>yākuwī</i>	<i>kēakū</i>	<i>tšēakū</i>
<i>sāndi</i>	<i>tsasākin</i>	<i>tsasākē</i>	<i>tsasākī</i>	<i>kēsākō</i>	<i>tšēsākō</i>

Of the third and fourth conjugation it will be sufficient to give merely the first person.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>targāleşkin</i>	<i>targāleşkē</i>	<i>targāleşkī</i>	<i>katargāleşkō</i>	<i>tatargāleşkō</i>
<i>wu</i>	<i>tākēskin</i>	<i>tākēskē</i>	<i>tākēskī</i>	<i>katagēsgō</i>	<i>tatakēskō</i>
<i>wu</i>	<i>yitēyargāleşkin</i>	—skē	—skī	<i>yitēkergāleşkō</i>	<i>yitētšergāleşkō</i>
<i>wu</i>	<i>yitēyākēskin</i>	—skē	—skī	<i>yitēgēagēskō</i>	<i>yitētšakēskō</i>

ββ. Such verbs with *e* and *i* for their first vowel.

§. 85. We only met with two verbs of this description, viz. *yētsēskin*, "I kill," and *yīfuskin*, "I buy;" the inflection of both of which must be given.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>yētsēskin</i>	<i>yētsēskē</i>	<i>yētsēskī</i>	<i>kētsēskō</i>	<i>tšētsēskō</i>
<i>ni</i>	<i>yētsēmmin</i>	<i>yētsēm</i>	<i>yētsēmī</i>	<i>kētsēm</i>	<i>tšētsēm</i>
<i>ši</i>	<i>tšētšīn</i>	<i>tšētšē</i>	<i>tšētšī</i>	<i>kētsō</i>	<i>tšētšō</i>
<i>āndi</i>	<i>yētšēn</i>	<i>yētšē</i>	<i>yētšē</i>	<i>kētšē</i>	<i>tšētšē</i>
<i>nāndi</i>	<i>yētšuwī</i>	<i>yētšū</i>	<i>yētšuwī</i>	<i>kētšū</i>	<i>tšētšū</i>
<i>sāndi</i>	<i>tšēšēšin</i>	<i>tšēšēšē</i>	<i>tšēšēšī</i>	<i>kēšēšō</i>	<i>tšēšēšō</i>

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>yífuskin</i>	<i>yífuskē</i>	<i>yífuskī</i>	<i>keífuskō</i>	<i>tseífuskō</i>
<i>ni</i>	<i>yífūmin</i>	<i>yífum</i>	<i>yífumī</i>	<i>keífum</i>	<i>tseífum</i>
<i>ši</i>	<i>tšīfin</i>	<i>tšīfū</i>	<i>tšīfī</i>	<i>keīfō</i>	<i>tseīfō</i>
<i>ándi</i>	<i>yīfen</i>	<i>yīfē</i>	<i>yīfē</i>	<i>keīfē</i>	<i>tseīfē</i>
<i>nándi</i>	<i>yīfuwī</i>	<i>yīfū</i>	<i>yīfuwī</i>	<i>keīfū</i>	<i>tseīfū</i>
<i>sándi</i>	<i>tsāšīfin</i>	<i>tsāšīfū</i>	<i>tsāšīfī</i>	<i>kēšīfō</i>	<i>tšēšīfō</i>

The fourth conjugation is formed as usual; in the third, *yífuskin* does not occur, and *yētšéskin* loses its radical *s*, and becomes *tētéskin*, "I kill myself."

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>tētéskin</i>	<i>tētéskē</i>	<i>tētéskī</i>	<i>katētéskō</i>	<i>tatētéskō</i>
<i>ni</i>	<i>tētēmin</i>	<i>tētēm</i>	<i>tētēmī</i>	<i>katētēm</i>	<i>tatētēm</i>
<i>ši</i>	<i>tétin</i>	<i>tété</i>	<i>téti</i>	<i>katétō</i>	<i>tatété</i>
<i>ándi</i>	<i>tétēn</i>	<i>tété</i>	<i>tété</i>	<i>katété</i>	<i>tatété</i>
<i>nándi</i>	<i>tétuwī</i>	<i>tétū</i>	<i>tétuwī</i>	<i>katétū</i>	<i>tatétū</i>
<i>sándi</i>	<i>tetétin</i>	<i>tetété</i>	<i>tetéti</i>	<i>katéta</i>	<i>tatéta</i>

γγ. Such verbs with *ē* or *u* for their first vowel.

§. 86. There is only one verb with the vowel *ē*, viz. *yēmbúlskin*, "I fill," and three with the vowel *u*, viz. *yundúlskin*, "I swallow;" *yárúlskin*, "I fall," and *yúwáreškin*, or *yhoáreškin*, "I laugh," the inflection of all of which had better be given, as it presents some minor differences in each case.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>yēmbúlskin</i>	<i>yēmbúlskē</i>	<i>yēmbúlskī</i>	<i>kimbúlskō</i>	<i>tšimbúlskō</i>
<i>nu</i>	<i>yēmbúlsmin</i>	<i>yēmbúls</i>	<i>yēmbúlsmī</i>	<i>kimbúls</i>	<i>tšimbúls</i>
<i>ši</i>	<i>tšumbúlin</i>	<i>tšumbúlē</i>	<i>tšumbúli</i>	<i>kimbúlō</i>	<i>tšimbúlō</i>
<i>ándi</i>	<i>yēmbúlēn</i>	<i>yēmbúlē</i>	<i>yēmbúlē</i>	<i>kimbúlē</i>	<i>tšimbúlē</i>
<i>nándi</i>	<i>yēmbúluwī</i>	<i>yēmbúlū</i>	<i>yēmbúluwī</i>	<i>kimbúlū</i>	<i>tšimbúlū</i>
<i>sándi</i>	<i>tsasambúlin</i>	<i>tsasambúlē</i>	<i>tsasambúli</i>	<i>kēsambúlō</i>	<i>tšēsambúlō</i>

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>yundúskin</i>	<i>yundúskē</i>	<i>yundúski</i>	{ <i>kīndúskō</i> & <i>kūndúskō</i> }	<i>tšundúskō</i>
<i>ni</i>	<i>yundúmin</i>	<i>yúndum</i>	<i>yundúmā</i>	<i>kīndum</i>	<i>tšúndum</i>
<i>ši</i>	<i>tsúndin</i>	<i>tsúndē</i>	<i>tsúndī</i>	<i>kīndō</i>	<i>tšúndō</i>
<i>ándi</i>	<i>yúndēn</i>	<i>yúndē</i>	<i>yúndē</i>	{ <i>kīndē</i> & <i>kinduiyē</i> }	<i>tšúndē</i>
<i>nándi</i>	<i>yúnduwī</i>	<i>yúndū</i>	<i>yúnduwī</i>	<i>kīndū</i>	<i>tšúndū</i>
<i>sándi</i>	<i>tsasúndin</i>	<i>tsasúndū</i>	<i>tsasúndī</i>	<i>kēsúndō</i>	<i>tšēsúndō</i>
<i>wu</i>	<i>yúrúskin</i>	<i>yúrúskē</i>	<i>yúrúski</i>	<i>kourúskō</i>	<i>tsourúskō</i>
<i>ni</i>	<i>yúrumin</i>	<i>yúrurum</i>	<i>yúrurumā</i>	<i>koururum</i>	<i>tsoururum</i>
<i>ši</i>	<i>tsúrín</i>	<i>tsúrē</i>	<i>tsúrí</i>	<i>kourō</i>	<i>tsourō</i>
<i>ándi</i>	<i>yúrēn</i>	<i>yúrē</i>	<i>yúrē</i>	<i>kourē</i>	<i>tsourē</i>
<i>nándi</i>	<i>yúrúwī</i>	<i>yúra</i>	<i>yúrúwī</i>	<i>kourā</i>	<i>tsourā</i>
<i>sándi</i>	<i>tsasúrín</i>	<i>tsasúrē</i>	<i>tsasúrí</i>	<i>kēsourō</i>	<i>tšēsourō</i>
<i>wu</i>	<i>yúwūrēskin</i>	<i>yúwūrēskē</i>	<i>yúwūrēski</i>	<i>kouruskō</i>	<i>tsouruskō</i>
<i>ni</i>	<i>yúwūrēmin</i>	<i>yúwūrurum</i>	<i>yúwūrurumā</i>	<i>koururum</i>	<i>tsoururum</i>
<i>ši</i>	<i>tsúwūrin</i>	<i>tsúwūrē</i>	<i>tsúwūrí</i>	<i>kourō</i>	<i>tsourō</i>
<i>ándi</i>	<i>yúwūrēn</i>	<i>yúwūrē</i>	<i>yúwūrē</i>	<i>kourē</i>	<i>tsourē</i>
<i>nándi</i>	<i>yúwūrúwī</i>	<i>yúwūrā</i>	<i>yúwūrúwī</i>	<i>kourā</i>	<i>tsourā</i>
<i>sándi</i>	<i>tsasuwūrin</i>	<i>tsasuwūrē</i>	<i>tsasuwūrí</i>	<i>kēsuwūrō</i>	<i>tšēsuwūrō</i>

The third conjugation may be used of *yúwūrēskin*, viz. *túwūrēskin*, "I laugh at myself;" and the fourth of *yúwūrēskin* and *yúrúskin*, viz. *yukúrúskin*, "I laugh at another," and *yukúrúskin*, "I fall on something."

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>túwūrēskin</i>	<i>túwūrēskē</i>	<i>túwūrēski</i>	<i>katúwūrēskō</i>	<i>tatúwūrēskō</i>
<i>ni</i>	<i>túwūrēmin</i>	<i>túwūrērum</i>	<i>túwūrērumā</i>	<i>katúwūrērum</i>	<i>tatúwūrērum</i>
<i>ši</i>	<i>túwūrin</i>	<i>túwūrē</i>	<i>túwūrí</i>	<i>katúwūrō</i>	<i>tatúwūrō</i>
<i>ándi</i>	<i>túwūrēn</i>	<i>túwūrē</i>	<i>túwūrē</i>	<i>katúwūrē</i>	<i>tatúwūrē</i>
<i>nándi</i>	<i>túwūrúwī</i>	<i>túwūrā</i>	<i>túwūrúwī</i>	<i>katúwūrā</i>	<i>tatúwūrā</i>
<i>sándi</i>	{ <i>tasúwūrin</i> & <i>tatúwūrin</i> }	{ <i>tasuwūrā</i> & <i>tatuwūrā</i> }	{ <i>tasúwūrí</i> & <i>tatúwūrí</i> }	{ <i>katasúwūrō</i> & <i>katatúwūrō</i> }	{ <i>tatasúwūrō</i> & <i>tatatúwūrō</i> }

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu yukúruskin</i>	<i>yukúruskē</i>	<i>yukúruskī</i>	<i>kikúruskō</i>	<i>tšukúruskō</i>
<i>ni yukúrumin</i>	<i>yukúrum</i>	<i>yukúrumī</i>	<i>kikúrum</i>	<i>tšukúrum</i>
<i>ši tsukúrin</i>	<i>tsukúrē</i>	<i>tsukúrī</i>	<i>kikúrō</i>	<i>tšukúrō</i>
<i>ándi yukúrēn,</i>	<i>yukúrē</i>	<i>yukúrē</i>	<i>kikúrē</i>	<i>tšukúrē</i>
<i>nándi yukúruwī</i>	<i>yukúrū</i>	<i>yukúruwī</i>	<i>kikúrū</i>	<i>tšukúrū</i>
<i>sándi tsasakúrin</i>	<i>tsasakúrē</i>	<i>tsasakúrī</i>	<i>kəsakúrō</i>	<i>tšəsakúrō</i>

V. Moods of the verbs.

All the forms of verbs in §§. 65—86 being those of the *Indicative* mood, we now consider that we have done with this, and shall proceed at once to the remaining moods; viz.

1. The Imperative Mood.

§. 87. There are particular imperative forms for the 2d per. sing. and pl., and for the 1st per. pl.

Conjugation I. The imperative is formed of—

a. Verbs in *ngin*, by changing *nēmin* into *né*, *nuwī* into *nógō*, and *nyen* into *nyogo*, as :

2D PERSON SINGULAR.	2D PERSON PLURAL.	1ST PERSON PLURAL.
<i>léné</i> , "go thou"	<i>lénógō</i> , "go ye"	<i>lényogō</i> , "let us go"
<i>dāné</i> , "stand thou"	<i>dānógō</i> , "stand ye"	<i>dānyogō</i> , "let us stand"
<i>wollé</i> , "return thou"	<i>wollógō</i> , "return ye"	<i>wóllēogō</i> , "let us return"
<i>namné</i> , "sit thou"	<i>namnógō</i> , "sit ye"	<i>námnyogō</i> , "let us sit"

b. Verbs in *skin* in a variety of ways, viz.

1. The *monosyllables* form it differently, according as their vowel is either *i*, as in *dískin*, *lískin*, *yískin*; or *e*, as in *yéksin*; or *a* and *u* as in *báskin*, *gáskin*, *táskin*; *búskin*, *múskin*, *rúskin*.

a. Vowel *i*:

2D PERSON SINGULAR.	2D PERSON PLURAL.	1ST PERSON PLURAL.
<i>dē</i> , "do"	<i>dégō</i> & <i>dēogō</i>	<i>dīyogō</i>
<i>lē</i> , "learn"	<i>légō</i> & <i>lēogō</i>	<i>līyogō</i>
<i>yē</i> , "give"	<i>yégō</i> & <i>yēogō</i>	<i>yīyogō</i>

β Vowel *e* :

2D PERSON SINGULAR.	2D PERSON PLURAL	1ST PERSON PLURAL.
<i>yā</i> , "drink "	<i>yāgō</i> & <i>yeīgō</i>	<i>yeīyogō</i>

γ Vowel *a* and *u* :

<i>bei</i> , "mount "	<i>beīgō</i>	<i>beīyogō</i>
<i>gei</i> , "follow "	<i>geīgō</i>	<i>geīyogō</i>
<i>tei</i> , "catch "	<i>teīgō</i>	<i>teīyogō</i>
<i>bui</i> , "eat "	<i>buiīgō</i>	<i>buiīyogō</i>
<i>mui</i> , "put on "	<i>muiīgō</i>	<i>muiīyogō</i>
<i>rui</i> , "see "	<i>ruiīgō</i>	<i>ruiīyogō</i>

2. Verbs which may be considered *monosyllabic* or *dissyllabic*, (see §. 74), form their imperative either like the second and third conjugations of verbs in *igin*, or like the polysyllabic verbs in *skin*. The following instances belong to the latter :—

2D PERSON SINGULAR.	2D PERSON PLURAL.	1ST PERSON PLURAL.
<i>dūte</i> , "sew "	<i>dūtogō</i>	<i>dūtēogō</i>
<i>kēge</i> , "divide "	<i>kēgogō</i>	<i>kēgēogō</i>
<i>kūte</i> , "bring "	<i>kūtogō</i>	<i>kūtēogō</i>
<i>lūge</i> , "come out "	<i>lūgogō</i>	<i>lūgēogō</i>
<i>māge</i> , "take "	<i>māgogō</i>	<i>māgēogō</i>
<i>nōte</i> , "send "	<i>nōtogō</i>	<i>nōtēogō</i>
<i>yāte</i> , "carry "	<i>yātogō</i>	<i>yātēogō</i>

3. Polysyllabic verbs form their imperative differently, according as their final radical vowel is either *a* or *e* and *u*.

α. The final vowel *a* :

2D PERSON SINGULAR.	2D PER. PL.	1ST PERSON PLURAL.
<i>degei</i> & <i>degá</i> , "follow "	<i>degeīgō</i>	<i>degeīyogō</i>
<i>yakkárei</i> , "teach "	<i>yakkáreīgō</i>	<i>yakkárēogō</i>
<i>yēsei</i> , "repair "	<i>yēseīgō</i>	<i>yēseīyogō</i>

β. The final vowel *e* or *u* :

<i>dóre</i> , "pick "	<i>dōrogō</i>	<i>dōrēogō</i>	from <i>dórēskin</i>
<i>gámbe</i> , "scratch "	<i>gámbogō</i>	<i>gámbēogō</i>	.. <i>gámbuskin</i>
<i>gére</i> , "tie "	<i>gérogō</i>	<i>gérēogō</i>	.. <i>gérēskin</i>

2D PERSON SINGULAR.	2D PER. PL.	1ST PER. PL.
<i>káse</i> , "run"	<i>kásogō</i>	<i>káššēogō</i> from <i>kásēskin</i>
<i>láde</i> , "sell"	<i>ládogō</i>	<i>ládēgō</i> & <i>ládēogō</i> .. <i>ládēskin</i>
<i>láre</i> , "rejoice"	<i>lárogō</i>	<i>lārēogō</i> .. <i>lārēskin</i>
<i>rēmbé</i> , "pay"	<i>rēmbógō</i>	<i>rēmbēogō</i> .. <i>rēmbūskin</i>
<i>róre</i> , "take out"	<i>rórogō</i>	<i>rórēogō</i> .. <i>rórēskin</i>
<i>širtē</i> , "flay"	<i>širtogō</i>	<i>širtēogō</i> .. <i>širtēskin</i>
<i>yārūgē</i> , "redeem"	<i>yārūgógō</i>	<i>yārūgēogō</i> .. <i>yārūgēskin</i>
<i>yundé</i> , "swallow"	<i>yundógō</i>	<i>yundēogō</i> .. <i>yundūskin</i>

γ. Two verbs deviating from the above, viz. *yífuskin*, "I buy," *tsēskin*, "I come."

2D PERSON SINGULAR.	2D PER. PL.	1ST PERSON PLURAL.
<i>yífē</i> , "buy"	<i>yífogō</i>	<i>yífēogō</i>
<i>áre</i> , "come"	<i>árogō</i>	<i>tsšēogō</i>

Note: The final *e* is sometimes dropped, imperative expressions aspiring after the greatest possible shortness; e.g. *dān' dūgō lēngē*, "Stop till I go!" *al' lēnyē*, for *áre lēnyē*, "Come, let us go!" *tšin' āntsānem gōné!* "Rise, take thy things."

Conjugation II. This forms the imperative similarly to conjugation I, as—

2D PERSON SINGULAR.	2D PER. PL.	1ST PER. PL.
<i>dāgené</i> , "stand upon"	<i>dāgenógō</i>	<i>dāgēogō</i> from <i>dāgēskin</i>
<i>rúfūgené</i> , "write for"	<i>rúfūgenógō</i>	<i>rufūgēogō</i> .. <i>rufūgēskin</i>
<i>bōgené</i> , "lie upon"	<i>bōgenógō</i>	<i>bōgēogō</i> .. <i>bōgēskin</i>

Conjugation III. Here again a division must be made between verbs in *ngin* and verbs in *skin*.

a. Verbs in *ngin* form their imperative similarly to the second conjugation—

2D PERSON SINGULAR.	2D PER. PL.	1ST PER. PL.
<i>rītēné</i> , "fear thyself"	<i>rītēnógō</i>	<i>rītēogō</i> from <i>rītēskin</i>
<i>wútēné</i> , "look at thyself"	<i>wútēnógō</i>	<i>wútēogō</i> .. <i>wútēskin</i>

b. Verbs in *skin* require a division into the following two classes :

1. Verbs whose last radical vowel is *a*, and monosyllabic verbs with the vowel *u*.

2D PERSON SINGULAR.	2D PERSON PL.	1ST PER. PL.
<i>takkárei</i> , "teach thyself"	<i>takkáreigō</i>	<i>takkárēogō</i> from <i>takkáraskin</i>
<i>tásei</i> , "prepare thyself"	<i>taseigō</i>	<i>tasēyogō</i> . . <i>tasáskin</i>
<i>túruí</i> , "see thyself"	<i>túruigō</i>	<i>turuíyogō</i> . . <i>túruskin</i>

2. Polysyllabic verbs whose last vowel is either *e* or *u*.

<i>tēlādē</i> , "sell thyself"	<i>tēlādógō</i>	<i>tēladégō</i> or <i>tēladēogō</i>
<i>tēgáre</i> , "tattoo thyself"	<i>tēgárogo</i>	<i>tēgārēgō</i> or <i>tēgārēogō</i>
<i>tērgére</i> , "tie thyself"	<i>tērgérogō</i>	<i>tērgérēgō</i>
<i>tēlifé</i> , "guard thyself"	<i>tēlifógō</i>	<i>tēlifégō</i>
<i>dēgámbe</i> , "scratch thyself"	<i>dēgámboogō</i>	<i>dēgámbeogō</i>

Conjugation IV derives its forms from Conjugation II, as—

<i>yitēwúgené</i> , "cause to see"	<i>yitēwúgenógō</i>	<i>yitēwúgēogō</i>
<i>yigdé</i> , "do for one"	<i>yigdóyō</i>	<i>yigdéogō</i>
<i>yigēladé</i> , "sell for one"	<i>yigēladógō</i>	<i>yigēladēogō</i>

2. The Negative Mood.

§. 88. This mood is formed of the second indefinite and the future tense. In the first case the *gē* or *kē* of *ngē* or *skē* become *gāní*, of which, however, only the second syllable appears to be the negative sign; the second person adds *mi*, which is doubtless a euphonic alteration of *ni*; the third person adds *ni*: in plural the first person adds *ndé*; the second *wi*, which also appears to be a euphonic substitution for *ni*; and the 3d per. pl. likewise adds *ni*. In the second case the future terminations *tsosko* and *skō* become *tsasgāni* and *sgāni*; *tsono*, of the 3d per. sing., becomes *tsanní*; and *tsou*, of the 2d per. pl., becomes *tsāwí*, which probably stands for *tsouni*. The other persons of the future coincide with the second indefinite. It would therefore appear, that, with the only exception of the 1st per. pl., negation is expressed throughout this mood by the ter-

mination *ní*, which is doubtless identical with the Germanic prefix *ní* or *n* in words like "nought, neither, never, neuter," &c., and with the negative particle *ganí*. It may even be asked, whether the negative termination of the 1st per. sing. is not this very negative particle *ganí* itself. The negative mood has always a strong accent on its last syllable, so that all the words are doubly accented.

Conjugation I. Here we give the negative indefinite in the first column, and the corresponding negative future in the second, of the following verbs: *wúngin*, "I look;" *kárángin*, "I approach;" *wólnigin*, "I return;" *séngin*, "I disentangle;" *dískin*, "I do;" *yískin*, "I give;" *táskin*, "I catch;" *yéskin*, "I drink;" *rúskin*, "I see;" *yundúskin*, "I swallow;" *ladéskin*, "I sell;" and *yargáleskin*, "I mind."

NEGATIVE INDEFINITE.

wu wúngani kárángani
ni wúnemmi káránemmi
ši wútseni kárántseni
ándi wúnyendé káránnyendé
nándi wúnuwí káránúwí
sándi wútsáni kárántsáni

wu wólnigani séngani
ni wóllemmi sénnemmi
ši wóltseni séntseni
ándi wóllendé sénnnyendé
nándi wólluwí sénnuwí
sándi wóltsáni séntsáni

wu dísgani yísgani
ni dímmi yímmi
ši tsédeni tséni
ándi díyendé yíyendé
nándi díwí yúwí
sándi tsádeni tsádeni

NEGATIVE FUTURE.

wútsqsgani kárántsqsgani
wútsammi kárántsammi
wútsanni kárántsanni
wútseyendé kárántseyendé
wútsáwí kárántsáwí
wútsadáni kárántsadáni

wóltsqsgani séntsqsgani
wóltsammi séntsammi
wóltsanni séntsanni
wóltseyendé séntseyendé
wóltsáwí séntsáwí
wóltsadáni séntsadáni

tšídísgani tšésgani
tšídímmi tšémmi
tšídéni tšéni
tšídíyendé tšéiyendé
tšídáwí tšéúwí
tšédeni tšédeni

NEGATIVE INDEFINITE.

<i>wu</i>	<i>tásqanı</i>	<i>yésqanı</i>
<i>ni</i>	<i>támmı</i>	<i>yámmı</i>
<i>ši</i>	<i>tsétanı</i>	<i>tsanı</i>
<i>ándi</i>	<i>teiyendé</i>	<i>yéyendé</i>
<i>nándi</i>	<i>táwı</i>	<i>yáwı</i>
<i>sándi</i>	<i>tsátanı</i>	<i>tsásanı</i>
<i>wu</i>	<i>rúsqanı</i>	<i>yúndusqanı</i>
<i>ni</i>	<i>rúmmı</i>	<i>yúndummmı</i>
<i>ši</i>	<i>tsúrúni</i>	<i>tsúndúni</i>
<i>ándi</i>	<i>ruiyendé</i>	<i>yúndendé</i>
<i>nándi</i>	<i>rúwı</i>	<i>yúndúwı</i>
<i>sándi</i>	<i>tsárúni</i>	<i>tsasúndúni</i>
<i>wu</i>	<i>ladésqanı</i>	<i>yargálesqanı</i>
<i>ni</i>	<i>ládemmi</i>	<i>yargálemmi</i>
<i>ši</i>	<i>tseládeni</i>	<i>tsargáleni</i>
<i>ándi</i>	<i>ládendé</i>	<i>yargálendé</i>
<i>nándi</i>	<i>ládúwı</i>	<i>yargálúwı</i>
<i>sándi</i>	<i>tsaládeni</i>	<i>tsasargáleni</i>

NEGATIVE FUTURE.

<i>tšítasqanı</i>	<i>{ tšésqanı or tšíásqanı</i>
<i>tšítámmı</i>	<i>tšámmı</i>
<i>tšítanı</i>	<i>tšáni</i>
<i>tšíteiyendé</i>	<i>tšéiyendé</i>
<i>tšítáwı</i>	<i>tšáwı</i>
<i>tšátanı</i>	<i>tšésanı</i>
<i>tširusqanı</i>	<i>tšúndusqanı</i>
<i>tšírummmı</i>	<i>tšúndummmı</i>
<i>tšírúni</i>	<i>tšúndúni</i>
<i>tšíruiyendé</i>	<i>tšúndendé</i>
<i>tšírúwı</i>	<i>tšúndúwı</i>
<i>tšárúni</i>	<i>tsasúndúni</i>
<i>tšíladésqanı</i>	<i>tšargálesqanı</i>
<i>tšíládemmi</i>	<i>tšargálemmi</i>
<i>tšíladeni</i>	<i>tšargáleni</i>
<i>tšíládendé</i>	<i>tšargálendé</i>
<i>tšíládúwı</i>	<i>tšargálúwı</i>
<i>tšeládeni</i>	<i>tšargáleni</i>

Conjugation II—Two instances will suffice here, that of *wúngin*, "I look," and *námgin*, "I sit."

<i>wu</i>	<i>wúgesqanı</i>	<i>nábgesqanı</i>	<i>wútsígesqanı</i>	<i>náptsígesqanı</i>
<i>ni</i>	<i>wúgemmi</i>	<i>nábgemmi</i>	<i>wútsígemmi</i>	<i>náptsígemmi</i>
<i>ši</i>	<i>wútsęgeni</i>	<i>náptsęgeni</i>	<i>wútsígeni</i>	<i>náptsígeni</i>
<i>ándi</i>	<i>wúgendé</i>	<i>nábgendé</i>	<i>wútsígendé</i>	<i>náptsígendé</i>
<i>nándi</i>	<i>wúgúwı</i>	<i>nábgúwı</i>	<i>wútsígúwı</i>	<i>náptsígúwı</i>
<i>sándi</i>	<i>wútsagáni</i>	<i>náptsagáni</i>	<i>wútságanı</i>	<i>náptságanı</i>

Conjugation III.—This will be illustrated by the verbs, *wúngin* "I see," *yargáleskin* "I mind," *yúwúreskin*, "I laugh," and *yétsęskin*, "I kill."

NEGATIVE INDEFINITE.			NEGATIVE FUTURE.	
<i>wu</i>	<i>wútəsganı</i>	<i>targələsganı</i>	<i>wútatəsganı</i>	<i>tatargələsganı</i>
<i>ni</i>	<i>wútəmmi</i>	<i>targələmmi</i>	<i>wútatəmmi</i>	<i>tatargələmmi</i>
<i>ši</i>	<i>wútəni</i>	<i>targələni</i>	<i>wútatəni</i>	<i>tatargələni</i>
<i>ándi</i>	<i>wútəndə</i>	<i>targələndə</i>	<i>wútatəndə</i>	<i>tatargələndə</i>
<i>nándi</i>	<i>wútúwi</i>	<i>targələwi</i>	<i>wútatúwi</i>	<i>tatargələwi</i>
<i>sándi</i>	<i>wútáni</i>	<i>targələni</i>	<i>wútatáni</i>	<i>tatargələni</i>
<i>wu</i>	<i>túwüresganı</i>	<i>tétəsganı</i>	<i>tatúwüresganı</i>	<i>tatétəsganı</i>
<i>ni</i>	<i>túwüremmi</i>	<i>tétəmmi</i>	<i>tatúwüremmi</i>	<i>tatétəmmi</i>
<i>ši</i>	<i>túwüreni</i>	<i>tétəni</i>	<i>tatúwüreni</i>	<i>tatétəni</i>
<i>ándi</i>	<i>túwürendə</i>	<i>tétəndə</i>	<i>tatúwürendə</i>	<i>tatétəndə</i>
<i>nándi</i>	<i>túwürúwi</i>	<i>tétúwi</i>	<i>tatúwürúwi</i>	<i>tatétúwi</i>
<i>sándi</i>	<i>tatúwüreni</i>	<i>tététəni</i>	<i>tatatúwüreni</i> ¹	<i>tatétáni</i>

The fourth conjugation is the same as the second, with the prefix *yitə*.

3. The Conjunctional Mood.

§. 89. This answers to the *Conditional Mood* of other languages, and on this account we might have called it by that name; but as its use is peculiar in Kanuri, inasmuch as it expresses merely a *time relation*, and serves as the great *connective of propositions*, we prefer the more characteristic name of *conjunctional*. If it were not a contradiction in terms, we might have named it "the Temporal Mood." Its formal nature is still very obvious: it was probably nothing else, originally, than a preterite tense, with the enclitic suffix of the adverb *yā*, "if, when," which, in the course of time, so fully coalesced with it into one word, as now to constitute a distinct form for the conjunctional mood. The supposition that this mood was originally formed by the suffix *yā*, gains considerable support from forms like *báliya* or *báliā* for the simple *báli*, "to-morrow." Thus we met with the two following passages: *ni yim lénneṃ bágōya*, "at the time when thou dost not sleep," and *wátša sēbāya lēngē*, "I will go to-morrow morning;"

¹and *táwüreni*.

²and *tatúwüreni*.

lit, "when to-morrow, when morning." This suffix *yā*, and the second syllable of the word *kwōyā*, are likely to have the closest radical affinity with the conjunction *tšā*.

The conjunctive mood, which always stands in a subordinate proposition, has two different forms, in order to express whether the energy of the verb in the principal proposition, is to be considered as exercised antecedent or subsequent to the time of speaking.

The first we call the Past Conjunctive, and the second the Future Conjunctive.

a. The *past conjunctive mood* is derived from the aorist tense of the first conjugation by changing *gōskō* into *gasgānyā*, or *skō* into *skānyā*, as from *wūgōskō*, *wūgasgānyā*. "when I had looked;" from *nābgōskō*, *nābgasgānyā*, "when I had sat down;" from *kālaggōskō*, *kālaggasgānyā*, "when I had turned;" from *pēsōgōskō*, *pēsogasgānyā*, "when I had fanned;" from *kīlādēsōskō*, *kīlādēsogānyā*, "when I had sold;" from *kēsōskō*, *kēsogānyā*, "when I had given;" from *keifōskō*, *keifogānyā*; from *kēsōskō*, *kēsogānyā*, "when I had drunk."

<i>wu</i>	<i>wūgasgānyā</i>	<i>nābgasgānyā</i>	<i>kālaggasgānyā</i>	<i>pēsogasgānyā</i>
<i>ni</i>	<i>wūgāmiā</i>	<i>nābgāmiā</i>	<i>kālaggāmiā</i>	<i>pēsogāmiā</i>
<i>ši</i>	<i>wūgānyā</i>	<i>nābgānyā</i>	<i>kālaggānyā</i>	<i>pēsogānyā</i>
<i>āndi</i>	<i>wūgeiēndeā</i>	<i>nābgeiēndeā</i>	<i>kālaggeiēndeā</i>	<i>pēsgeiēndeā</i>
<i>nāndi</i>	<i>wūgōūwiā</i>	<i>nābgōūwiā</i>	<i>kālaggōūwiā</i>	<i>pēsogōūwiā</i>
<i>sāndi</i>	<i>wūgedānyā</i>	<i>nābgedānyā</i>	<i>kālaggedānyā</i>	<i>pēsgedānyā</i>
<i>wu</i>	<i>kīlādēsogānyā</i>	<i>kēsogānyā</i>	<i>keifogānyā</i>	<i>kēsogānyā</i>
<i>ni</i>	<i>kīlādēmiā</i>	<i>kēmīā</i>	<i>keifūmiā</i>	<i>keāmiā</i>
<i>ši</i>	<i>kīlādēnyā</i>	<i>keīnyā</i>	<i>keifūnyā</i>	<i>keānyā</i>
<i>āndi</i>	<i>kīlādēndeā</i>	<i>keiyēndeā</i>	<i>keifēndeā</i>	<i>kēyēndeā</i>
<i>nāndi</i>	<i>kīlādūwiā</i>	<i>keōūwiā</i>	<i>keifūwiā</i>	<i>keāwiā</i>
<i>sāndi</i>	<i>kelādēnyā</i>	<i>kēdēnyā</i>	<i>kešifūnyā</i>	<i>kešānyā</i>

The second and third conjugations need no further illustration, as they are inflected entirely like the first, *gigēsō*,

being changed into *gigęsgányā*, and *gąęskō* into *gąęsgányā*, or *skō* into *sgányā*.

. The conjunctive mood of the verb *nyin* is again identical with the mere terminations of the other verbs (vide §. 64.); as, *wu gąęsgányā*, *nī gāmīā*, *ši gányā*, *ándi geiēndeā*, *nándi góyā*, *sándi gedányā*.

b. The *Future Conjunctive Mood* is derived from the perfect tense, by simply suffixing *ya*, of which suffix the *y* is generally dropped after *i*. We therefore only give the first conjugation of the following four verbs: *nęskīa*, "when I shall have said;" *wńngīa*, "when I shall have looked;" *dīskīa*, "when I shall have done;" and *bńskīa*, "when I shall have eaten."

<i>wu</i>	<i>nęskīa</i>	<i>wńngīa</i>	<i>dīskīa</i>	<i>bńskīa</i>
<i>nī</i>	<i>nęmīa</i>	<i>wńngēmīa</i>	<i>dīmīa</i>	<i>bńmīa</i>
<i>ši</i>	<i>tsęnīa</i>	<i>wńtšīa</i>	<i>tsędīa</i>	<i>tsębuiya</i>
<i>ándi</i>	<i>nyēa</i>	<i>wńnyēya</i>	<i>dīyēya</i>	<i>buiyēya</i>
<i>nándi</i>	<i>nńwīa</i>	<i>wńnuwīa</i>	<i>dīwīa</i>	<i>bńwīa</i>
<i>sándi</i>	<i>tsánīa</i>	<i>wńtseiya</i>	<i>tsádīa</i>	<i>tsábuiya</i>

4. The Participial Mood.

§. 90. The Kanuri language possesses a verbal form, which governs an object, and is used, at the same time, as a noun or adjective. In these respects it entirely corresponds to the participle of other languages. But, unlike the common participle, it is also regularly inflected, according to the different persons, tenses, and conjugations. It is to remind us of all these peculiarities, that we name it the *Participial Mood*.

The participial mood is used in three different tenses, the present, past, and future; and, accordingly, we shall have to speak of a *present*, *past*, and *future participial*. Its characteristic is uniform: it terminates in *na* in the 1st and 3d pers. sing. and pl., in the 2d per. sing., *na*, by assimilation, becomes *ma* and in the 2d per. pl. euphonic laws change it into *wa*.

- a. *The Present Participial* is derived from the second indefinite tense, whose final *gē* or *kē*, in the 1st per. sing., through the influence of the suffix *na*, become changed into *ga*. We illustrate this form by inflecting the verbs *wúngana*, "I am looking;" *mángana*, "I am drawing tight;" *ladésgana*, "I am selling;" *gérésgana*, "I am tying."

Conjugation I.

<i>wu</i>	<i>wúngana</i>	<i>mángana</i>	<i>ladésgana</i>	<i>gérésgana</i>
<i>ni</i>	<i>wúnemma</i>	<i>mánnemma</i>	<i>lademma</i>	<i>géremma</i>
<i>ši</i>	<i>wútsena</i>	<i>máttseña</i>	<i>tseládëna</i>	<i>tsérgéřëna</i>
<i>ándi</i>	<i>wúnyëna</i>	<i>mánnnyëna</i>	<i>ládëna</i>	<i>gérëna</i>
<i>nándi</i>	<i>wúnúwa</i>	<i>mánnnúwa</i>	<i>ládúwa</i>	<i>gérúwa</i>
<i>sándi</i>	<i>wútsāna</i>	<i>mátttsāna</i>	<i>tsaládëna</i>	<i>tsargéřëna</i>

Conjugation II.

<i>wu</i>	<i>wúgesgana</i>	<i>mádgesgana</i>
<i>ni</i>	<i>wúgementa</i>	<i>mádgementa</i>
<i>ši</i>	<i>wútsëgena</i>	<i>mátttsëgena</i>
<i>ándi</i>	<i>wúgëna</i>	<i>mádgëna</i>
<i>nándi</i>	<i>wúgúwa</i>	<i>mádgúwa</i>
<i>sándi</i>	<i>wútsagāna</i>	<i>mátttsagāna</i>

Conjugation III.

<i>wu</i>	<i>wútesgana</i>	<i>mátttesgana</i>	<i>tēladésgana</i>	<i>tērgéřesgana</i>
<i>ni</i>	<i>wútemma</i>	<i>mátttemma</i>	<i>tēlademma</i>	<i>tērgéřemma</i>
<i>ši</i>	<i>wútëna</i>	<i>mátttëna</i>	<i>tēládëna</i>	<i>tērgéřëna</i>
<i>ándi</i>	<i>wútëna</i>	<i>mátttëna</i>	<i>tēládëna</i>	<i>tērgéřëna</i>
<i>nándi</i>	<i>wútúwa</i>	<i>mátttúwa</i>	<i>tēládúwa</i>	<i>tērgéřúwa</i>
<i>sándi</i>	<i>wútāna</i>	<i>mátttāna</i>	<i>taládëna</i>	<i>targéřëna</i>

The fourth conjugation is obtained by prefixing *yitē* to the second conjugation of verbs in *ngin*, or to the first conjugation of verbs in *skin*.

- b. *The Past Participial* is derived from the aorist tense, of which the termination *goskō*, in the first person, becomes *gasgana*, and *gonō*, in the third person, *ganna*.

Conjugation I.

<i>wu</i>	<i>wúgsgana</i>	<i>mádgsana</i>	<i>kiládésgana</i>	<i>kirgérésgana</i>
<i>ni</i>	<i>wúgamma</i>	<i>mádgamma</i>	<i>kiládeṃma</i>	<i>kirgéreṃma</i>
<i>ši</i>	<i>wúganna</i>	<i>mádganna</i>	<i>kiládeṇa</i>	<i>kirgéreṇa</i>
<i>ándi</i>	<i>wúgeiyēna</i>	<i>mádgeiyēna</i>	<i>kiládēna</i>	<i>kirgéréna</i>
<i>nándi</i>	<i>wúguwa</i>	<i>mádgouwa</i>	<i>kiládūwa</i>	<i>kirgérūwa</i>
<i>sándi</i>	<i>wúgedāna</i>	<i>mádgedāna</i>	<i>keládeṇa</i>	<i>kergéreṇa</i>

Conjugation II.

<i>wu</i>	<i>wúgigesgana</i>	<i>mátkigesgana</i>
<i>ni</i>	<i>wúgigemma</i>	<i>mátkigemma</i>
<i>ši</i>	<i>wúgigēna</i>	<i>mátkigēna</i>
<i>ándi</i>	<i>wúgigēna</i>	<i>mátkigēna</i>
<i>nándi</i>	<i>wúgigūwa</i>	<i>mátkigūwa</i>
<i>sándi</i>	<i>wúgegāna</i>	<i>mátkegāna</i>

Conjugation III.

<i>wu</i>	<i>wúgatēsgana</i>	<i>mádgatēsgana</i>	<i>katēlādēsgana</i>	<i>katērgérēsgana</i>
<i>ni</i>	<i>wúgatēṃma</i>	<i>mádgatēṃma</i>	<i>katēlādēṃma</i>	<i>katērgéreṃma</i>
<i>ši</i>	<i>wúgatēna</i>	<i>mádgatēna</i>	<i>katēlādēna</i>	<i>katērgéreṇa</i>
<i>ándi</i>	<i>wúgatēna</i>	<i>mádgatēna</i>	<i>katēlādēna</i>	<i>katērgéréna</i>
<i>nándi</i>	<i>wúgatūwa</i>	<i>mádgatūwa</i>	<i>katēlādūwa</i>	<i>katērgérūwa</i>
<i>sándi</i>	<i>wúgatāna</i>	<i>mádgatāna</i>	<i>katēlādēna</i>	<i>katērgéreṇa</i>

- c. *The Future Participial* is derived from the future tense, of which the termination *tsoskō*, in the first person, becomes *tsasgana*, and *tsonō* in the third person *tsanna*.

Conjugation I.

<i>wu</i>	<i>wútsasgana</i>	<i>máttasgana</i>	<i>tšiládēsgana</i>	<i>tširgérēsgana</i>
<i>ni</i>	<i>wútsamma</i>	<i>máttamma</i>	<i>tšiládēṃma</i>	<i>tširgéreṃma</i>
<i>ši</i>	<i>wútsanna</i>	<i>máttanna</i>	<i>tšiládēna</i>	<i>tširgéreṇa</i>
<i>ándi</i>	<i>wútseyēna</i>	<i>máttseyēna</i>	<i>tšiládēna</i>	<i>tširgéréna</i>
<i>nándi</i>	<i>wútsuwa</i>	<i>máttquwa</i>	<i>tšiládūwa</i>	<i>tširgérūwa</i>
<i>sándi</i>	<i>wútšedāna</i>	<i>máttšedāna</i>	<i>tšeládēna</i>	<i>tšergéreṇa</i>

Conjugation II.

<i>wu</i>	<i>wútsigəsgəna</i>	<i>máttšigəsgəna</i>
<i>ni</i>	<i>wúšigemma</i>	<i>máttšigemma</i>
<i>ši</i>	<i>wútsigəna</i>	<i>máttšigəna</i>
<i>ándi</i>	<i>wútsigəna</i>	<i>máttšigəna</i>
<i>nándi</i>	<i>wútsigūwa</i>	<i>máttšigūwa</i>
<i>sándi</i>	<i>wútsagāna</i>	<i>máttšagāna</i>

Conjugation III.

<i>wu</i>	<i>wútatəsgəna</i>	<i>mátttatəsgəna</i>	<i>tatəládəsgəna</i>	<i>tatərgérəsgəna</i>
<i>ni</i>	<i>wútatemma</i>	<i>mátttatemma</i>	<i>tatəládemma</i>	<i>tatərgéremma</i>
<i>ši</i>	<i>wútatəna</i>	<i>mátttatəna</i>	<i>tatəládəna</i>	<i>tatərgérəna</i>
<i>ándi</i>	<i>wútatəna</i>	<i>mátttatəna</i>	<i>tatəládəna</i>	<i>tatərgérəna</i>
<i>nándi</i>	<i>wútatūwa</i>	<i>mátttatūwa</i>	<i>tatəládūwa</i>	<i>tatərgérūwa</i>
<i>sándi</i>	<i>wútatāna</i>	<i>mátttatāna</i>	<i>tatəládəna</i>	<i>tatərgérəna</i>

The participial mood of the verb *ńgin* or *ńskin* is again identical with the terminations of the above verbs, as will be seen from the following :

PRESENT PARTICIPIAL.	PAST PARTICIPIAL.	FUTURE PARTICIPIAL.
<i>wu</i> <i>ńəsgəna</i>	<i>gəsgəna</i>	<i>tsəsgəna</i>
<i>ni</i> <i>ńemma</i>	<i>gemma</i>	<i>tsamma</i>
<i>ši</i> <i>tsəna</i>	<i>ganna</i>	<i>tsanna</i>
<i>ándi</i> <i>ńetyəna</i>	<i>getyəna</i>	<i>tsetyəna</i>
<i>nándi</i> <i>ńūwa</i>	<i>gouwa</i>	<i>tsouwa</i>
<i>sándi</i> <i>tsədəna</i> & <i>tsána</i>	<i>gédana</i>	<i>tsédana</i>

VI. Infinitive and Participle.

§. 91. For the formation of the *infinitive* a separation of the verbs into two classes is again required, viz. those with the termination *ńgin* and those with *skin*.

- a. *Verbs terminating in ńgin* form their infinitive by suffixing *tə* or *ta*, and if this assumes the suffixes *gə* or *gā*, we obtain the infinitive of the second conjugation. The third conjugation does not appear to have an infinitive

peculiar to itself, and the infinitive of the fourth is obtained by prefixing *yitē*, indiscriminately either to the first or second infinitive.

FINITE VERBS.	INF. OF CONJUG. I.		INF. OF CONJUG. II.	
<i>wūngin</i> , "I look"	<i>wūtē</i> ,	<i>wūtā</i>	<i>wūtēge</i> ,	<i>wūtāgā</i>
<i>wólngin</i> , "I return"	<i>wóltē</i> ,	<i>wóltā</i>	<i>wóltēge</i> ,	<i>wóltāgā</i>
<i>nāmgin</i> , "I break"	<i>nāmtē</i> ,	<i>nāmtā</i>	<i>nāmtēge</i> ,	<i>nāmtāgā</i>
<i>námgin</i> , "I sit"	<i>nāptē</i> ,	<i>nāptā</i>	<i>nāptēge</i> ,	<i>nāptāgā</i>
<i>sēngin</i> , "I disentangle"	<i>sēntē</i> ,	<i>sēntā</i>	<i>sēntēge</i> ,	<i>sēntāgā</i>
<i>māngin</i> , "I draw tight"	<i>māttē</i> ,	<i>māttā</i>	<i>māttēge</i> ,	<i>māttāgā</i>
<i>kārāngin</i> , "I approach"	<i>kārāntē</i>	<i>kārāntā</i>	<i>kārāntēge</i> ,	<i>kārāntāgā</i>
<i>kālāngin</i> , "I turn"	<i>kālaktē</i> ,	<i>kālaktā</i>	<i>kālaktēge</i> ,	<i>kālaktāgā</i>
<i>tēkkēskin</i> , II. "I lean"			<i>tēktēge</i> ,	<i>tēktāgā</i>
<i>tsēkkēskin</i> , II. "I hasten to"			<i>tsēktēge</i> ,	<i>tsēktāgā</i>
<i>nāgeskin</i> , II. "I meet"			<i>nātege</i> ,	<i>nātāgā</i>

§. 92. *b. Verbs in skin* evince a much greater variety in forming their *infinitive*; and to obtain a more convenient survey of the same, we have in the first place to retain their division into those without the initial *y*, and those with it.

aa. Infinitive of verbs in skin whose initial is not y.

Two changes have here to be attended to, one at the beginning and the other at the end of the word.

α. The change at the beginning of words consists in prefixing a liquid to verbs with the initials, *b*, *d*, *t*, *g*, *k*. This liquid, being accommodated to the initial consonant, is *m* before *b*, *n* before *d* and *t*, and *ñ* before *g* and *k*. Agreeably to §. 15, the initial *k*., on receiving the prefix *ñ*., becomes changed into *g*. Hence we get the infinitives: *mbā*, *mbū*, *ndiō*, *ndūtō*, *ntā*, *ntiō*, *ñgā*, *ngádō*, *ngásō*, *ngórō*, from the verbs *báskin*, *búskin*, *dískin*, *dútēskin*, *táskin*, *tískin*, *gáskin*, *gádēskin*, *kásēskin*, and *kórēskin*; see also §. 26.

β. The change at the end of words is different, according as the verbal root is either monosyllabic or polysyllabic.

αα. Monosyllabic verbal roots separate into the following two classes :

1. *Monosyllables with the vowels a and u.* The only change produced here, is the lengthening of short vowels, as—

FINITE VERBS.	INFINITIVES.	FINITE VERBS.	INFINITIVES.
<i>báskin</i> , "I mount"	<i>mbā</i>	<i>múskin</i> , "I put on"	<i>mū</i>
<i>gáskin</i> , "I follow"	<i>ngā</i>	<i>rúskin</i> , "I see"	<i>rū</i>
<i>táskin</i> , "I catch"	<i>ntā</i>	<i>núskin</i> , "I die"	<i>nū</i>
<i>búskin</i> , "I eat"	<i>mbū & mbú</i>		

2. *Monosyllables with the vowel i.* These add the vowel *o*, and then either leave their radical vowel unchanged, or convert it into *ē* ; as—

FINITE VERBS.	INFINITIVES.
<i>dískin</i> , "I do"	<i>ndiō, ndéō</i>
<i>lískin</i> , "I learn"	<i>liō, léō</i>
<i>tískin</i> , "I suffice"	<i>ntiō, ntéō</i>

Note—*tséskin*, "I come," the only verb beginning with *i*, follows these verbs, by forming the infinitives, *ndiō* and *ndéō*.

ββ. Polysyllabic verbal roots, including some which are frequently contracted into monosyllables, but for our present purpose must be considered as polysyllabic. Most verbs of this class have for their final vowel *e*, a few have *u*, and only one has *a*. The last-mentioned verb, *degáskin*, "I stop," has in the infinitive, *ndégā*, and the others form their infinitive by changing the last vowel into *ō* ; as,

FINITE VERBS.

bāfúskin, "I am cooked"
dōrēskin, "I pick"
dūtēskin, "I sew"
gāmbuskin, "I scratch"
gādēskin, "I murmur"
gāndēskin, "I lick"
gāgēskin, "I enter"
gēndēskin, "I shake"
gērēskin, "I gnaw."
gértēskin, "I separate."
gērēskin, "I tie"
kārēskin, "I tattoo"
kāsēskin, "I run"
kēgēskin, "I divide"
kēndēskin, "I tie a child on the back"
kōrēskin, "I ask"
kūtēskin, & *kúskin*, "I bring"
ladēskin, "I sell"
lārēskin, "I rejoice"
lifúskin, "I guard"
lúskin & *lúgēskin*, "I come out"
māskin & *māgēskin*, "I accept"
mbārēskin, "I am tired"
mērēskin, "I recover"
nāskin & *nātēskin*, "I plant"
nāndēskin, "I bite"
nōskin & *nōtēskin*, "I send"
pāndēskin, "I get"
pertēskin, "I cut with a sickle"
rāgēskin, "I like"
rembúskin, "I pay"
rōrēskin, "I take out"
sāgēskin, "I unload"
sāngēskin, "I raise"
sāngēskin, "I awake"

INFINITIVES.

mbāfō
ndōrō
ndūtō
ngāmbō
ngádō
ngándō
ngágō
ngēndō
ngērō
ngértō
ngērō
ngārō
ngāsō & *kāsō*
ngēogō & *kēgō*
ngēndō
ngōrō
kūtō & *ngūtō*
ládō
lārō
lífō
lúgō
māgō
mbārō
mērō
nātō
nāndō
nōtō
pāndō
pértō
rágō
rēmbō
rōrō
sāgō
sāngō
sāngō

FINITE VERBS.	INFINITIVES.
<i>sēbgēs</i> skin, " I forget "	<i>sēbgō</i> & <i>sēptagā</i>
<i>širtēs</i> skin, " I flay "	<i>širtō</i>
<i>tāmbus</i> skin, " I taste "	<i>tāmbō</i>
<i>wārēs</i> skin, " I am sick "	<i>wārō</i>

bb. Infinitive of Verbs in skin whose initial is not y.

Here also two changes have to be attended to, the one initial, and the other final.

a. The change at the beginning of words consists in the exchange of y for ts, which then receives a prosthetic n ; and, besides this, a few verbs change their first vowel.

β. The change at the end of words is various.

*αα. The two monosyllabic verbs yēs*skin, " I drink," and yīskin, " I give," have for their infinitives respectively, *ntsā* and *ntsō*, probably for *ntsīō*.

ββ. The polysyllabic verbs must be considered in reference to their final vowel, viz.—

1. Polysyllabic roots whose last vowel is a, either assume the suffix i, which then coalesces with the a into the diphthong ei, or only lengthen the a ; as,

FINITE VERBS.	INFINITIVES.
<i>yakkarās</i> skin, " I teach "	<i>ntsákkarei,* ntsákkarā</i>
<i>yēsērās</i> skin, " I cough "	<i>ntsásarei, ntsásarā</i>
<i>yētserās</i> skin, " I believe "	<i>ntsásarei, ntsásarā</i>
<i>yaṅgaṅgās</i> skin, " I mimic "	<i>ntsáṅgaṅgei, ntsáṅgaṅgā</i>
<i>yēsās</i> skin, " I repair "	<i>ntsásei, ntsásā</i>
<i>yirgās</i> skin, " I add "	<i>ntsérgei, ntsérgā</i>

*2. The verb yekkélis*skin, " I teach," has in the infinitive *ntsékkéliō*.

* Frequently the *ei* of these Infinitives is marked by a strong accent, as *ntsákkarei*, &c.

3. *Polysyllabic roots whose final vowel is e or u, generally change the same into o, but sometimes admit of several changes, as :—*

FINITE VERBS.	INFINITIVES.
<i>yardúgəskin</i> , " I accompany "	<i>ntsárdugō, ntsárdū</i>
<i>yargáləskin</i> , " I mind "	<i>ntsárgalō, ntsargalē, sárgalē</i>
<i>yārügəskin</i> , " I redeem "	<i>ntsárugō, ntsáro, ntsáru</i>
<i>yākəskin</i> , " I put "	<i>ntsákō, ntəgkō</i>
<i>yátəskin & yáskin</i> , " I carry "	<i>ntsátō</i>
<i>yambúskin</i> , " I beget "	<i>ntsámbo</i>
<i>yētəskin</i> , " I kill "	<i>ntsətsō, ntšəotsō</i>
<i>yembúluskin</i> , " I fill "	<i>ntsəmbulō, səmbulō</i>
<i>yífuskin</i> , " I buy "	<i>ntšífō</i>
<i>yundúskin</i> , " I swallow "	<i>ntsúndō</i>
<i>yárúskin</i> , " I fall "	<i>ntsúrō</i>
<i>yúwūrəskin</i> , " I laugh "	<i>ntsúrō</i>

§. 93. There are two *participles*, one present and active, and the other past and passive.

The present or active participle is regularly derived from the infinitive of the first and second conjugations, by suffixing *ma*, comp. §. 40.

Conjugation I.

a. Active Participles of Verbs in ŋgin.

<i>kaláktəma</i> , "turning"	<i>péstəma</i> , "winnowing"
<i>kārəntəma</i> , "approaching"	<i>səntəma</i> , "disentangling"
<i>máttəma</i> , "drawing tight"	<i>tústəma</i> , "resting"
<i>nəmtəma</i> , "breaking"	<i>tustəma</i> , "beating"
<i>náptəma</i> , "sitting"	<i>wóltəma</i> , "returning"
<i>pántəma</i> , "hearing"	<i>wútəma</i> , "looking"

b. Active Participles of Verbs in skin.

<i>ndəoma, kəndəoma, kundəoma</i> , "doing, making."	<i>núma, kárməma</i> , "dying."
<i>ntəma, kəntəma</i> , "catching."	<i>mágəma, kommágəma</i> , "accepting."
<i>rúma, kúrrúma</i> , "seeing, a seer."	<i>ndtəma, kəndtəma</i> , "planting."

<i>ngútōma, koṅgútōma</i> , "bringing."	<i>wārōma, kowārōma</i> , "sick, being sick."
<i>lādōma, kēllādōma</i> , "selling."	<i>ntsōma, kēntsōma</i> , "giving."
<i>lifōma, kēllifōma</i> , "guarding."	<i>ntsāma, kēntsāma</i> , "drinking."
<i>ngāmbōma, kēngāmbōma</i> , "scratching."	<i>ntsātōma, kēntsātōma</i> , "carrying."
<i>ngārōma, kēngārōma</i> , "tattooing."	<i>ntsakkareima</i> , "teaching, a teacher."
<i>pértōma, kēmpértōma</i> , "plucking."	<i>ntsāsāma, kēntsāsāma</i> , "repairing."
<i>ngāsōma, kēngāsōma</i> , "running."	<i>ntsérgeima, kēntsérgeima</i> , "adding."
<i>širtōma, kēnširtōma</i> , "flaying."	<i>ntsúndōma, kōntsúndōma</i> , "swallowing."
<i>ādēmtēma, ādēmmāma</i> , "reflecting."	<i>ntsšifōma, kēntsšifōma</i> , "buying."
<i>ndēōma, kēndēōma</i> , "coming."	<i>ntsākōma, kēntsākōma</i> , "putting."
<i>mādfōma, kēmbādfōma</i> , "cooking."	<i>ntsšēotsōma, kēntsšēotsōma</i> , "killing."
<i>rórōma, kērrórōma</i> , "taking out."	
<i>ngērōma, kēngērōma</i> , "tying."	

Conjugation II.

<i>wūtégēma</i> , "showing."	<i>kārāntégēma</i> , "helping to approach."
<i>woltégēma</i> , "turning to."	<i>pēstégēma</i> , "winnowing for."
<i>ṇamtégēma</i> , "breaking for."	<i>tustégēma</i> , "helping to beat."
<i>naptégēma</i> , "sitting to."	<i>nātégēma</i> , "overtaking."
<i>māttégēma</i> , "drawing to."	<i>tsēkkégēma</i> , "hastening."
<i>šentégēma</i> , "disentangling for."	
<i>kalaktégēma</i> , "helping to turn."	

§. 94. Only verbs in *ngin* have a *past* or *passive participle*, which is formed by suffixing *gata* to the simple verbal root. Its formal agreement with the 3d per. pl. of the aorist tense in the third conjugation seems to be merely accidental, and its form may be accounted for in the following manner: *ga* may be considered as the changed *go* of the aorist termination *goskō*, and *ta* as the real past or passive sign, which coincides with the ancient π of the participle perfect in Sanscrit, and the *tus* in Latin, and which root Professor Ewald also recognises in the prefix of the Hebrew Hithpael, see §. 123 *a*, of his "Ausführliches Lehrbuch der Hebräischen Sprache." When formed of

transitive verbs, it corresponds with the common past participle, but when formed of intransitive verbs, it has often to be rendered by our present participle ; as,

<i>wágata</i> , "seen."	<i>dāgata</i> , "having stood up, standing."
<i>ṇamgata</i> , "broken."	<i>bōgata</i> , "having laid down, lying."
<i>mādgata</i> , "drawn tight."	<i>wōlgata</i> , "returned."
<i>ṣengata</i> , "disentangled."	<i>lēdgata</i> , "having fallen asleep, being asleep, sleeping."
<i>kalākkāta</i> , "turned."	<i>mālamgata</i> , "having become a priest, being a priest."
<i>kōgata</i> , "surpassed."	
<i>nemēgata</i> , "narrated."	
<i>ḡerāgata</i> , "hid."	
<i>tsakkāta</i> , "covered."	
<i>nābgata</i> , "having sat down, sitting."	

VII. The Objective Inflection of Transitive Verbs.

§. 95. We now come to one of the most striking peculiarities of the Kanuri language. It is what we term its "objective inflection." This is opposed to the "subjective" inflection of our European languages, which depends merely on a change of the subject, *e.g.* "I know," but "*thou knowest, he knows.*" With this subjective inflection of the Bornu we have now finished. But it remains to notice an inflection which depends on a change of the *object*, and which is consequently restricted to *transitive* verbs. In English the verb "I know" has always the same form, whether its object be *thee*, or *him*, or *you*, or *them*. Not so in Kanuri. Here a change of the object produces as great an alteration in the verb, as a change of the subject. And this alteration of the verb which arises from a change of the object may be suitably termed its *objective inflection*. Such a peculiar inflection, of course, increases the verbal forms to a surprising degree ; for it produces modifications in all the tenses and moods of the different conjugations, and also varies according as the verb terminates in *inyin* or *skin*. It will therefore be necessary to give paradigms of all the preceding subdivisions which affect

the verbal inflection, in order to afford a full illustration of the objective forms of transitive verbs.

As the nature of the objective forms consists in their expressing whether the object of transitive verbs is the first, second, or third person of the personal pronoun in either singular or plural, the question naturally suggests itself, whether these forms are not in reality the common subjective forms, with the addition of abbreviations of the personal pronouns. Such an origin of the objective inflection would be altogether what we might expect: in Hebrew, *e.g.*, where the personal pronoun may follow the verb separately, it also unites itself with it, in the form of an abbreviated suffix. But a mere glance at the objective forms of the verb, and the personal pronouns in Kanuri, must convince us that there is no connection between them.

The American languages present a feature much more similar to the one in question. Professor Vater (in his "Mithridates," Vol. III. 2. p. 385), says of the American languages in general: "They express the accusative of pronouns in a manner which is often entirely different from the common pronouns, and which is organically one with the personal forms of the verb itself." He gives instances of languages in the south and north of the continent, *e.g.* the Chili, Abipon, Onichua, Aymara, Karaib, Totonaca, Natick, Greenlandish, which bear out his assertion. But there is one circumstance by which the objective form of the Kanuri is distinguished from that of most American languages. Their *only* inflection generally consists in the pronominal suffixes, either subjective, or subjective and objective; and S. Kleinschmidt *e.g.* expressly states in his Greenlandish Grammar, §. 48., that "the Greenlandish knows of *no other* indication of person, but by suffixes, and in the few cases where independent words indicate the person, those words were only rendered independent by the use of suffixes." Now in Kanuri the personal pronouns are words as independent as any nouns; and they maintain their own position as nominatives *before the subjective form*, or as nominatives *and* accusatives *before*

the objective form. And even some of the American languages seem to agree with it in this. At least Professor Vater asserts of the Chilesian language, "that the first, second, and third persons have different *terminations*, when they refer to the accusative of the second, third, or first persons, although the accusative and dative of the pronouns may also be expressed by *independent words*."

Of *European languages*, the *Hungarian* only slightly approaches the Kanuri, by having a distinct objective form for the accusative of the third person; but the ancient *Basque* comes fully up to it. (see Mithridates, Vol. III. p. 321, &c.) There is also at least *one Asiatic language*, the *Grusinian* or *Georgian*, which is distinguished by an objective inflection. Vater gives the following instances: *mikwarchar*, "I love thee;" *mikwars*, "I love him;" *gikwarwar*, "thou lovest me;" *gikwars*, "thou lovest him;" *ukwarchar*, "he loves thee;" *ukwars*, "he loves him;" *wiznob*, "I know him;" *miznobs*, "he knows me;" *iznobs*, "he knows him;" *giznobs*, "he knows thee."

The *objective characteristic* in Kanuri is so entirely interwoven, so organically united with the inflectional terminations and prefixes, that it cannot be easily separated and shown by itself. We therefore here content ourselves with the general observation, that the objective character of the first person is *S*, of the second, *N*, the difference between the singular and plural being indicated by vowels; and that the objective of the third person, has no formal distinction from the subjective. When the subject and the object are the same persons, as, "I, me, thou, thee," &c., there is no objective form for it, this being expressed by the reflective conjugation, (see §. 56.)

A. *Objective inflection of Verbs in nigin.*

§. 96. This will be sufficiently illustrated by the four verbs *wúngin*, *mólnigin*, *mángin*, and *kálangin*.

In all these verbs the *first per. sing.* has only one form for the objective and subjective, except in the bye-form to be noticed at the end of this paragraph, and in the aorist and

future, when the objective is the second person plural; and this identity of the subjective and objective is extended to all the other persons, both in the singular and plural, whenever their object is the third person, as already stated in §. 95.

The second person singular expresses the objective first person by changing the subjective termination *nəmin* into *səmin* for the singular, and into *samin* for the plural; and *the second person plural* by similarly changing *nuwī* into *suwī* and *sawī*.

The third person singular forms the objective first person singular by changing *ts* into *s*, and *tš* into *š*; and the objective second person singular by inserting *n* before *ts* and *tš*; in the plural of the objective pronoun the first and second *persons* are similarly expressed; but the *plurality* is indicated by the subjective termination, thus rendering the objective singular identical with the objective plural.

The third person plural expresses the objective of the first person singular and plural by changing *ts* into *s*, and of the second person by inserting *n* before *ts*.

The first person plural expresses the objective of the second person singular and plural by the insertion of *n*; and sometimes by the change of *ny* into *ntš* or *ntši*.

Those verbs which change their character have in all objective forms the flat mute with the vowel *e*, before the termination.

For the sake of brevity we always omit the perfect tense in the following examples, as it is so easily derived from the first indefinite, by merely dropping the final *n* and lengthening the vowel. So also we only want an illustration of the first and second conjugations, as the third has, of course, no objective forms, and as the fourth is formed by simply prefixing *yitə* to the second.

Conjugation I.—Indefinite I.

SUBJECT.	OBJECT.	wīgā	nīgā	šīgā	andīgā	nandīgā	sandīgā
wu			wīngin	wīngin		wīngin	wīngin
nī	wūsamin		wūngemin		wūsamin		wūngemin
ši	wūšsin		wūtšsin		wūsei	wūtsei	wūtšsin
āndi			wūtšēn ¹	wīngin		wūtšēn	wīngin
nāndi	wūsawī			wūnuwī	wūsawī		wūnuwī
sāndi	wūtsei		wūtsei	wūtsei	wūsei	wūtsei	wūtsei
wu			mōlingin	mōlingin		mōlingin	mōlingin
nī	mōlesemin			mōlēmin	mōlesāmin		mōlēmin
ši	mōšsin		mōlentšsin	mōltšsin	mōlēsei	mōlentsei	mōltšsin
āndi			mōlentšēn ²	mōllēn		mōlentšēn ²	mōllēn
nāndi	mōlesawī			mōllawī	mōlesawī		mōllawī
sāndi	mōlēsei		mōlentsei	mōltsei	mōlēsei	mōlentsei	mōltsei

¹ and *wūtšēn*, which seems to be the original, but less frequent, form.

² and *mōlentšēn*.

SUBJECT.	OBJECT.	wáǵá	nǵá	šǵá	andǵá	nandǵá	sandǵá
wu			mǎngin	mǎngin	mǎdesǎmin	mǎngin	mǎngin
nǵi	mǎdesǎmin		mǎdentšǎn	mǎnnǎmin			mǎnnǎmin
šǵi	mǎdesǎn		mǎdentšǎn	mǎttšǎn	mǎdesǎi	mǎdentšǎi	mǎttšǎn
ándi			mǎdentšǎn	mǎnnyen		mǎdentšǎn	mǎnnyen
nándi	mǎdesuwǎ			mǎnnuwǎ	mǎdesǎwǎ		mǎnnuwǎ
sándi	mǎdesǎi		mǎdentšǎi	mǎttšǎi	mǎdesǎi	mǎdentšǎi	mǎttšǎi
wu			kǎlangin	kǎlangin		kǎlangin	kǎlangin
nǵi	kǎlagesǎmin			kǎlanǎmin	kǎlagesǎmin		kǎlanǎmin
šǵi	kǎlagesǎn		kǎlagentšǎn	kǎlaktšǎn	kǎlagesǎi	kǎlagentšǎi	kǎlaktšǎn
ándi			kǎlagentšǎn	kǎlannyen		kǎlagentšǎn	kǎlannyen
nándi	kǎlagesuwǎ			kǎlanuwǎ	kǎlagesuwǎ		kǎlanuwǎ
sándi	kǎlagesǎi		kǎlagentšǎi	kǎlaktšǎi	kǎlagesǎi	kǎlagentšǎi	kǎlaktšǎi

Indefinite II.

SUBJECT.	OBJECT.	wīgā	nīgā	siḡā	andīgā	nandīgā	sandīgā
wu	wīseḡem	wīngē	wīngē	wīngē	wīseām	wīngē	wīngē
nī	wīseḡ	wīntseḡ	wīntseḡ	wīntseḡ	wīseā	wīntseā	wīntseḡ
si	wīse	wīntse ¹	wīntse ¹	wīntse	wīseā	wīntse ¹	wīntseḡ
āndi	wīse	wīntse	wīntse	wīntse	wīseā	wīntse	wīntse
nāndi	wīse	wīntse	wīntse	wīntse	wīseā	wīntse	wīntse
sāndi	wīse	wīntse	wīntse	wīntse	wīseā	wīntse	wīntse
wu	mōlesḡem	mōlingē	mōlingē	mōlingē	mōlesām	mōlingē	mōlingē
nī	mōlesḡ	mōlentseḡ	mōlentseḡ	mōlentseḡ	mōlesā	mōlentseā	mōlentseḡ
si	mōles	mōlentse ¹	mōlentse ¹	mōlentse	mōlesā	mōlentse ¹	mōlentseḡ
āndi	mōles	mōlentse	mōlentse	mōlentse	mōlesā	mōlentse	mōlentse
nāndi	mōles	mōlentse	mōlentse	mōlentse	mōlesā	mōlentse	mōlentse
sāndi	mōles	mōlentse	mōlentse	mōlentse	mōlesā	mōlentse	mōlentse

¹ and wīntse.

Indefinite II.

SUBJECT.	OBJECT.	vr̥gā	nigā	ṣigā	andigā	nandigā	sandigā
vr̥	mādesem	māngē	māngē	māngē	mādesām	māngē	māngē
ni	mādesē	mādentse	mādentse	mānnem	mādesā	mādentṣā	mānnem
ṣi		mādentṣē	mādentṣē	mānnye		mādentṣē	māntse
āndi	mādesu			mānnū	mādesau		mānnū
nāndi	mādesā	mādentṣā	mādentṣā	māntṣā	mādesā	mādentṣā	māntṣā
sāndi							
vr̥			kālangē	kālangē		kālangē	kālangē
ni	kālagsem			kālanem	kālagesām		kālanem
ṣi	kālagese	kālagentse	kālagentse	kālaktes	kālagesā	kālagentṣā	kālaktes
āndi		kālagentṣē	kālagentṣē	kālaninyē		kālagentṣē	kālaninyē
nāndi	kālagesu			kālanū	kālagesu		kālanū
sāndi	kālagesā	kālagentṣā	kālagentṣā	kālaktsā	kālagesā	kālagentṣā	kālaktsā

Aorist.

SUBJECT.	OBJECT.	uigā	nigā	šigā	andigā	nandigā	sandigā
wu	wšakam	wšingoskō	wšingoskō	wšingoskō	wšakšēdam	wšingēdaskō	wšingoskō
nī	wšakonō	wšingonō	wšingonō	wšingam	wšakšēda	wšingēda	wšingam
ši		wšingeyē	wšingeyē	wšingonō			wšingonō
āndi	wšakqu			wšingeyē			wšingeyē
nāndi				wšingū	wšakšēdau	wšingeyē	wšingū
sāndi	wšakšēda	wšingēda	wšingēda	wšingēda	wšakšēda	wšingēda	wšingēda
wu	mšakam	mšingoskō	mšingoskō	mšingoskō	mšakšēdam	mšingēdaskō	mšingoskō
nī	mšakonō	mšingonō	mšingonō	mšingam	mšakšēda	mšingēda	mšingam
ši		mšingeyē	mšingeyē	mšingonō			mšingonō
āndi	mšakqu			mšingeyē			mšingeyē
nāndi				mšingū	mšakšēdau	mšingeyē	mšingū
sāndi	mšakšēda	mšingēda	mšingēda	mšingēda	mšakšēda	mšingēda	mšingēda

Aorist.

SUBJECT.	OBJECT.	wíga	níga	šíga	andíga	nandíga	sandíga
wu			mádeŋgoskō	mádgoskō		mádēngēdaskō	mádgoskō
ní	mádeška		mádgam	mádgam	mádeskēdam		mádgam
ši	mádeškonō		mádēngonō	mádgonō	mádeskēda	mádēngēda	mádgonō
ándi			mádēngēiyē	mádgeiyē		mádēngēiyē	mádgeiyē
nándi	mádeskqu			mádgou	mádeskēdau		mádgou
sándi	mádeskēda		mádēngēda	mádēda	mádeskēda	mádēngēda	mádēda
wu			kálāngingoskō	kálaggoskō		kálāngēngēdaskō	kálaggoskō
ní	kálāgeskam			kálaggam	kálāgeskēdam		kálaggam
ši	kálāgeskonō		kálāngēngonō	kálaggonō	kálāgeskēda	kálāngēngēda	kálaggonō
ándi			kálāngēngēiyē	kálaggeiyē		kálāngēngēiyē	kálaggeiyē
nándi	kálāgeskou			kálaggou	kálāgeskēdau		kálaggou
sándi	kálāgeskēda		kálāngēngēda	kálaggēda	kálāgeskēda	kálāngēngēda	kálaggēda

Future.

SUBJECT.	OBJECT.	wūgū	nīgā	šīgā	andīgā	nandīgā	sandīgā
wu			wūntsoškō	wūtsoskō		wūntšēdaskō	wūtsoskō
ni		wūsam		wūtsam	wūšadam ¹		wūtsam
ši		wūsonō	wūntsonō	wūtsonō	wūšāda ¹	wūntšāda ¹	wūtsonō
āndi			wūntseiyē	wūtseiyē		wūntseiyē	wūtseiyē
nāndi		wūsgu		wūtsu	wūšadau ¹		wūtsu
sāndi		wūšāda ¹	wūntšāda ¹	wūtsāda ¹	wūšāda ¹	wūntšāda	wūtsāda
wu			mōlentsoškō	mōltsoškō		mōlentšēdaskō	mōltsoškō
ni		mōlesam		mōtsam	mōlēšadam ¹		mōtsam
ši		mōlēsonō	mōlentsonō	mōltsonō	mōlēšāda ¹	mōlentšēda ¹	mōltsono
āndi			mōlentseiyē	mōltseiyē		mōlentseiyē	mōltseiyē
nāndi		mōlesu		mōtsu	mōlēšadau ¹		mōtsu
sāndi		mōlēšāda ¹	mōlentšāda ¹	mōltšāda ¹	mōlēšāda ¹	mōlentšāda ¹	mōltšāda ¹

¹ All these terminations in which š is immediately followed by a, have also two other forms, viz. one with šā, which is doubtless the original one, and which caused the change of s into š according to §. 18, and one with šē, which is nothing but a contraction of i + a into ē, just as in Sanskrit a + i are generally contracted into ē.

Future.

SUBJECT.	OBJECT.	wigā	nigā	šigā	andigā	nandigā	sandigā
uru			mādentsoškō	māttsoškō		mādentšedaskō	māttsoškō
ni	mādesam			māttsam	mādešadam ¹		māttsam
ši	mādesonō		mādentsonō	māttsonō	mādešāda ¹	mādentšēda ¹	māttsonō
āndi			mādentseiyē	māttseiyē		mādentseiyē	māttseiyē
nāndi	mādesou			māttso	mādešadau ¹		māttso
sāndi	mādešēda ¹		mādentšēda ¹	māttšāda ¹	mādešāda ¹	mādentšēda ¹	māttšāda ¹
uru			kālagentsoškō	kālaksoškō		kālagentšadaskō	kālaksoškō
ni	kālagesam			kālaktsam	kālagēšēdam ¹		kālaktsam
ši	kālagesonō		kālagentsonō	kālaktsonō	kālagēšāda ¹	kālagentšāda ¹	kālaktsonō
āndi			kālagentseiyē	kālaktsēiyē		kālagentseiyē	kālaktsēiyē
nāndi	kālagesou			kālaktsou	kālagēšadau ¹		kālaktsou
sāndi	kālagēšēda		kālagentšāda	kālakšāda	kālagēšāda ¹	kālagentšēda ¹	kālakšāda ¹

¹ See Note on p. 109.

The bye-form of the 1st per. sing. mentioned in §. 54 distinguishes the objective 2d and 3d per. sing. and pl. in the following manner.

SUBJECT.	OBJECT.	<i>nīgā</i>	<i>šīgā</i>	<i>nandīgā</i>	<i>sandīgā</i>
<i>uru</i>	<i>wīntseṣkin,</i>	<i>wīneṣkin</i>	<i>wīneṣkin</i>	<i>wīntseṣkin,</i>	<i>wīneṣkin</i>
<i>uru</i>	<i>mōlentseskin</i>	<i>mōlleskin</i>	<i>mōlleskin</i>	<i>mōlentseskin</i>	<i>mōlleskin</i>
<i>uru</i>	<i>mādentseṣkin</i>	<i>māneṣkin</i>	<i>māneṣkin</i>	<i>mādentseṣkin</i>	<i>māneṣkin</i>
<i>uru</i>	<i>kālāgentseṣkin</i>	<i>kālāneṣkin</i>	<i>kālāneṣkin</i>	<i>kālāgentseṣkin</i>	<i>kālāneṣkin</i>

Conjugation II.

§. 97. It may suffice, to illustrate this merely by the two verbs, *wīngin* and *māngin*, which, with the aid of §. 96, will render it easy, to inflect the other verbs in the same manner.

Indefinite I.

SUBJECT.	OBJECT.	wīgā	nīgā	šīgā	andīgā	nandīgā	sandīgā
wu			wtntsegskein	wtgskein		wtntsagaskin	wtgskein
nī	wšegemin			wtgin	wšagāmin		wtgin
ši	wšegin		wtntsegin	wtsegin	wšagei	wtntsegei	wtsegin
āndi			wtntsegin	wtgin		wtntsegin	wtgin
nāndi	wšeguwī			wtguwī	wšagāwī		wtguwī
sāndi	wšagei		wtntsegei	wttsagei	wšagei	wtntsegei	wttsagei
wu			mādentsegskein	mādgpskein		mādentseagaskin	mādgpskein
nī	mādssegemin			mādgemin	mādsagāmin		mādgemin
ši	mādsegin		mādentsegin	mādtsegin	mādsagei	mādentsegei	mādtsegin
āndi			mādentsegin	mādgēn		mādentsegin	mādgēn
nāndi	mādsseguwī			mādguwī	mādsagāwī		mādguwī
sāndi	mādsagei		mādentsegei	mādtsegei	mādsagei	mādentsegei	mādtsegei

Indefinite II.

SUBJECT.	OBJECT.	wúgá	nígá	šígá	andígá	nandígá	sandígá
uu			wúntsegeškē	wúgeškē		wúntšāgaskē	wúgeškē
ní	wúšegem			wúgem	wúšagām		wúgem
ši	wúšege		wúntsege	wútsēge	wúšāga	wúntšāga	wútsēge
ándi			wúntsege	wúgē		wúntsege	wúgē
nándi	wúšegū			wúgū	wúšagau		wúgū
sándi	wúšāga		wúntšāga	wútsāga	wúšāga	wúntšāga	wútsāga
* ○							
uu		wúgá & wúrō	nígá & nírō	šígá & šírō	andígá & -rō	nandígá & -rō	sandígá & -rō
ní	mádpšegem		mádpntsegeškē	mádpgeškē		mádpntšāgaskē	mádpgeškē
ši	mádpšege		mádpntsege	mádpgem	mádpšagām		mádpgem
ándi			mádpntsege	mátpšege	mádpšāga	mádpntšāga	mátpšege
nándi	mádpšegu		mádpntsege	mádpē		mádpntsege	mádpē
sándi	mádpšāga		mádpntšāga	mádpū	mádpšagau		mádpū
				mátpšāga	mádpšāga	mádpntšāga	mátpšāga

Aorist.

SUBJECT.	OBJECT.	wīgā & wūrō	nīgā & nūrō	šīgā & šūrō	andīgā & -rō	nandīgā & -rō	sandīgā & -rō
wu			wānīgigēskō ¹	wānīgigēskō ¹		wānīgigēskō	wānīgigēskō ¹
nī	wāskigēm			wāskigēm	wāskēgām		wāskigēm
ši	wāskigunō		wānīgigunō	wāskigunō	wāskēga	wānīgēga	wāskigunō
āndī			wānīgigē	wāskigē		wānīgigē	wāskigē
nāndī	wāskigū			wāskigū	wāskēgau		wāskigū
sāndī	wāskēga		wānīgēga	wāskēga	wāskēga	wānīgēga	wāskēga
wu			māddēnīgigēskō ¹	māddēnīgigēskō ¹		māddēnīgēgaskō	māddēnīgigēskō ¹
nī	māddēskigēm			māddēskigēm	māddēskēgām		māddēskigēm
ši	māddēskigunō		māddēnīgigunō	māddēskigunō	māddēskēga	māddēnīgēga	māddēskigunō
āndī			māddēnīgigē	māddēskigē		māddēnīgigē	māddēskigē
nāndī	māddēskigū			māddēskigū	māddēskēgau		māddēskigū
sāndī	māddēskēga		māddēnīgēga	māddēskēga	māddēskēga	māddēnīgēga	māddēskēga

¹ The terminational *ē* of the 1st per. sing. in the Aorist and Future is often changed into *u*, probably by the influence of the following *o*; and the terminational *u* of the 3d per. sing. arose in the same way, and is still sometimes sounded like *ē*.

Future.

SUBJECT	OBJECT	niŋā & nīrō	šīgā & šīrō	andīgā & -rō	nandīgā & -rō	sandīgā & -rō
wu		wūnīšīgēsō ¹	wūšīgēsō ¹	wūšāgām	wūnīšāgāsō	wūšīgēsō ¹
nī	wūšīgem		wūšīgem			wūšīgem
ši	wūšīgunō	wūnīšīgunō	wūšīgunō	wūšāga	wūnīšāga	wūšīgunō
āndī		wūnīšīgē	wūšīgē		wūnīšīgē	wūšīgē
nāndī	wūšīgū	wūšīgū	wūšīgū	wūšāgau	wūnīšāgau	wūšīgū
sāndī	wūšāga	wūnīšāga	wūšāga	wūšāga	wūnīšāga	wūšāga
wu		mādentīšīgēsō ¹	māttīšīgēsō ¹		mādentīšāgāsō	māttīšīgēsō ¹
nī	mādpēsīgem		māttīšīgem	mādpēsāgām		māttīšīgem
ši	mādpēsīgunō	mādentīšīgunō	māttīšīgunō	mādpēsāga	mādentīšāga	māttīšīgunō
āndī		mādentīšīgē	māttīšīgē		mādentīšīgē	māttīšīgē
nāndī	mādpēsīgū		māttīšīgū	mādpēsāgau		māttīšīgū
sāndī	mādpēsāga	mādentīšāga	māttīšāga	mādpēsāga	mādentīšāga	māttīšāga

¹ See note on p. 114.

Imperative Mood.

§. 98. The first person plural, from the nature of the case, can only have the third person for its object; and consequently has only a subjective form, so that we can omit it here altogether. The second person has for its object either the first or the third person.

Conjugation I.

SUBJECT.	OBJECT.	<i>wígā</i>	<i>andígā</i>	<i>šígā & sandígā.</i>
<i>ni</i>		<i>wúsəné</i>	<i>wúsāné</i>	<i>wúné</i>
<i>nándi</i>		<i>wúsənógō</i>	<i>wúsānógō</i>	<i>wúnógō</i>
<i>ni</i>		<i>mólesəné</i>	<i>mólesāné</i>	<i>móllé</i>
<i>nándi</i>		<i>mólesənógō</i>	<i>mólesānógō</i>	<i>móllógō</i>
<i>ni</i>		<i>mádesəné</i>	<i>mádesāné</i>	<i>mánné</i>
<i>nándi</i>		<i>mádesənógō</i>	<i>mádesānógō</i>	<i>mánnógō</i>
<i>ni</i>		<i>kálesəné</i>	<i>kálesāné</i>	<i>kálané</i>
<i>nándi</i>		<i>kálesənógō</i>	<i>kálesānógō</i>	<i>kálannógō</i>

Conjugation II.

	<i>wírō</i>	<i>andírō</i>	<i>šírō & sandírō.</i>
<i>ni</i>	<i>wúsegené</i>	<i>wúsagāné</i>	<i>wúgené</i>
<i>nándi</i>	<i>wúsegenógō</i>	<i>wúsagānógō</i>	<i>wúgenógō</i>
<i>ni</i>	<i>mólesegené</i>	<i>mólesagāné</i>	<i>mólgené¹</i>
<i>nándi</i>	<i>mólesegenógō</i>	<i>mólesagānógō</i>	<i>mólgenógō</i>
<i>ni</i>	<i>mádesegené</i>	<i>mádesagāné</i>	<i>mádgéné</i>
<i>nándi</i>	<i>mádesegenógō</i>	<i>mádesagānógō</i>	<i>mádgénógō</i>
<i>ni</i>	<i>kálesegené</i>	<i>kálesagāné</i>	<i>kálaggené</i>
<i>nándi</i>	<i>kálesegenógō</i>	<i>kálesagānógō</i>	<i>kálaggenógō</i>

¹ And *mólegené*, &c.

Negative Mood.

§. 99. This is derived so regularly from the second indefinite tense, that it will be sufficiently illustrated by the verb *wúŋgin*.

Conjugation I—Present Tense.

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>šigā & sandígā</i>	<i>andígā</i>	<i>nandígā</i>
<i>wu</i>			<i>wúntsęsganı¹</i>	<i>wúņęsganı¹</i>		<i>wúntsasganı¹</i>
<i>ni</i>		<i>wúęęmmi</i>		<i>wúņęmmi</i>	<i>wúšāmmi</i>	
<i>ši</i>		<i>wúęęni</i>	<i>wúntsęni</i>	<i>wútsęni</i>	<i>wúšāni</i>	<i>wúntsāni</i>
<i>ándi</i>			<i>wúntsęndé</i>	<i>wúnyęndé</i>		<i>wúntsęndé</i>
<i>nándi</i>		<i>wúšāwi</i>		<i>wúńāwi</i>	<i>wúšāwi</i>	
<i>sándi</i>		<i>wúšāni</i>	<i>wúntsāni</i>	<i>wútsāni</i>	<i>wúšāni</i>	<i>wúntsāni</i>

Future Tense.

<i>wu</i>		<i>wúntsęsganı</i>	<i>wútsęsganı</i>		<i>wúntsędasganı</i>
<i>ni</i>	<i>wúšāmmi</i>		<i>wútsāmmi</i>	<i>wúšādāmmi</i>	
<i>ši</i>	<i>wúšānni</i>	<i>wúństānni</i>	<i>wútsānni</i>	<i>wúšādānni</i>	<i>wúntsādānni</i>
<i>ándi</i>		<i>wúntsęiyęndé</i>	<i>wútsęiyęndé</i>		<i>wúntsęiyęndé</i>
<i>nándi</i>	<i>wúšāwi</i>		<i>wútsāwi</i>	<i>wúšādāwi</i>	
<i>sándi</i>	<i>wúšādāni</i>	<i>wúntsādāni</i>	<i>wútsādāni</i>	<i>wúšādāni</i>	<i>wúntsādāni</i>

Conjugation II—Present Tense.

	<i>wúró</i>	<i>núró</i>	<i>šíró, sandíró</i>	<i>andíró</i>	<i>nandíró</i>
<i>wu</i>		<i>wúntsęęęsganı</i>	<i>wúęęsganı</i>		<i>wúntsasąęsganı</i>
<i>ni</i>	<i>wúęęęęmmi</i>		<i>wúęęęęmmi</i>	<i>wúšąęęęmmi</i>	
<i>ši</i>	<i>wúęęęęni</i>	<i>wúntsęęęni</i>	<i>wútsęęęni</i>	<i>wúšąęęęni</i>	<i>wúntsąęęęni</i>
<i>ándi</i>		<i>wúntsęęęndé</i>	<i>wúęęęęndé</i>		<i>wúntsęęęęndé</i>
<i>nándi</i>	<i>wúęęęęwi</i>		<i>wúęęęęwi</i>	<i>wúšąęęęwi</i>	
<i>sándi</i>	<i>wúšąęęęni</i>	<i>wúntsąęęęni</i>	<i>wútsąęęęni</i>	<i>wúšąęęęni</i>	<i>wúntsąęęęni</i>

¹ And the common form *wúńganı*.

Future Tense.

SUBJECT.	OBJECT.	wúgā	nīgā	šīgā & sandīgā	andīgā	nandīgā
wu			wúntšigesgānī	wútsigesgānī		wúntšagasgānī
ni	wúšigēmmī			wútsigēmmī	wúšagāmmī	
ši	wúšigēnī	wúntšigēnī		wútsigēnī	wúšagānī	wúntšagānī
ándi		wúntšigēndē		wútsigēndē		wúntšigēndē
nándi	wúšigūwī			wútsigūwī	wúšagāwī	
sándi	wúšagānī	wúntšagānī		wútsagānī	wúšagānī	wúntšagānī

Conjunctional Mood.

§. 100. This being derived so regularly from the aorist and perfect tenses, it will be sufficient to illustrate it by the verb *wúngin*.

Past Conjunctional.

SUBJECT.	OBJECT.	wúgā	nīgā	šīgā & sandīgā	andīgā	nandīgā
wu			wúngasgānyā	wúgasgānyā		wúngedasgānyā
ni	wúškāmiā			wúgāmiā	wúškēdāmiā	
ši	wúškānyā	wúngānyā		wúgānyā	wúškēdānyā	wúngedānyā
ándi		wúngēiēndē		wúgēiēndē		wúngēiēndē
nándi	wúškūwī			wúgūwī	wúškēdūwī ¹	
sándi	wúškēdānyā	wúngedānyā		wúgedānyā	wúškēdānyā	wúngedānyā

Future Conjunctional.

wu		wúntšeskīa ²	wúņeskīa ²		wúntšaskīa ²
ni	wúšemīa		wúņēmīa	wúsamīa	
ši	wúšīa	wúntšīa	wútsīa	wúseiya	wúntseiya
ándi		wúntšēya	wúnyēya		wúntšēya
nándi	wúsuwīa		wúnuwīa	wúsawīa	
sándi	wúseiya	wúntseiya	wútsēya	wúseiya	wúntseiya

¹ And *wúškēdāmiā*.² And *wúngīa*.

§. 101. This will be illustrated by the verbs *wágin* and *mángin*.
Participial Mood.
Conjugation I.

SUBJECT.	OBJECT.	<i>wígā</i>	<i>nígā</i>	<i>šigā & sandigā</i>	<i>andigā</i>	<i>mandigā</i>
<i>wu</i>			<i>wúntšegqna</i> ¹	<i>wúngqna</i> ¹		<i>wúntšagqna</i> ¹
<i>ní</i>	<i>wúšemma</i>			<i>wúngemma</i>	<i>wúšemma</i>	
<i>ši</i>	<i>wúšena</i>		<i>wúntšena</i>	<i>wútsena</i>	<i>wúšana</i>	<i>wúntšana</i>
<i>ándi</i>			<i>wúntšēna</i>	<i>wúnyēna</i>		<i>wúntšēna</i> ²
<i>nándi</i>	<i>wúšūwa</i>			<i>wúnnūwa</i>	<i>wúšūwa</i>	
<i>sándi</i>	<i>wúšāna</i>		<i>wúntšāna</i>	<i>wútsāna</i>	<i>wúšāna</i>	<i>wúntšāna</i>
<i>wu</i>			<i>máđentsegqna</i> ³	<i>mánnegqna</i> ³		<i>máđentsagqna</i> ³
<i>ní</i>	<i>máđepemma</i>			<i>mángemma</i>	<i>máđepemma</i>	
<i>ši</i>	<i>máđepena</i>		<i>máđentsena</i>	<i>mátsena</i>	<i>máđepena</i>	<i>máđentsana</i>
<i>ándi</i>			<i>máđentsēna</i>	<i>mánnnyēna</i>		<i>máđentsēna</i>
<i>nándi</i>	<i>máđepūwa</i>			<i>mánnūwa</i>	<i>máđepūwa</i>	
<i>sándi</i>	<i>máđepāna</i>		<i>máđentsāna</i>	<i>mátsāna</i>	<i>máđepāna</i>	<i>máđentsāna</i>

¹ Also *wúngqna*.

² And *wúntšēna*.

³ And *mángqna*.

Conjugation II.

SUBJECT.	OBJECT.	wúró	niró	širó & sundiró	andiró	nandiró
wu			wúntsegeggana	wúgeggana		wúntsegeggana
ni	wúseggamma		wúntseggama	wúggamma	wúseggamma	
ši	wúseggana		wúntseggana	wúseggana	wúseggana	wúntseggana
ándi			wúntseggana	wúggana		wúntseggana
nándi	wúseggúwa			wúggúwa	wúseggúwa	
sándi	wúseggāna		wúntseggāna	wúseggāna	wúseggāna	wúntseggāna
wu			máđentsegeggana	máđgeggana		máđentsegeggana
ni	máđseggamma		máđentseggama	máđggamma	máđseggamma	
ši	máđseggana		máđentseggana	máđseggana	máđseggana	máđentseggana
ándi			máđentseggana	máđggana		máđentseggana
nándi	máđseggúwa			máđggúwa	máđseggúwa	
sándi	máđseggāna		máđentseggāna	máđseggāna	máđseggāna	máđentseggāna

B. Objective Inflection of Verbs in skin.

1. Verbs in skin not beginning with y.

§. 102. The objective character of these verbs, corresponds, on the whole, with that of verbs in *ngin*; but it always takes its place *before* the verbal root. Its minor differences may be observed from the following examples.

Indicative Mood.

Here we only illustrate the first indefinite, the aorist, and the future tenses, as the others can be easily derived from these.

Indefinite I.						
SUBJECT.	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>štga & sandígā</i>	<i>andígā</i>	<i>nandígā</i>
<i>wu</i>			<i>ntsédeṣkin</i>	<i>diṣkin</i>		<i>ntsádeṣkin</i>
<i>ni</i>	<i>sédeṣmin</i>			<i>démin</i>	<i>sádeṣmin</i>	
<i>ši</i>	<i>sédin</i>		<i>ntsédin</i>	<i>tsédin</i>	<i>sádin</i>	<i>ntsádin</i>
<i>ándi</i>			<i>ntsédiyen</i>	<i>díyen*</i>		<i>ntsádiyen</i>
<i>nándi</i>	<i>séduwī</i>			<i>díwī</i>	<i>sáduwī</i>	
<i>sándi</i>	<i>sádin</i>		<i>tsádin</i>	<i>tsádin</i>	<i>sádin</i>	<i>ntsádin</i>
<i>wu</i>			<i>ntsúrúskin</i>	<i>rúskin</i>		<i>ntsárúskin</i>
<i>ni</i>	<i>súrúmin</i>			<i>rúmin</i>	<i>sárúmin</i>	
<i>ši</i>	<i>súrui</i>		<i>ntsúrui</i>	<i>tsúrui</i>	<i>sárui</i>	<i>ntsárui</i>
<i>ándi</i>			<i>ntsúruiyen</i>	<i>ruíyen</i>		<i>ntsáruiyen</i>
<i>nándi</i>	<i>súruwī</i>			<i>rúwī</i>	<i>sáruwī</i>	
<i>sándi</i>	<i>sárui</i>		<i>ntsárui</i>	<i>tsárui</i>	<i>sárui</i>	<i>ntsárui</i>
<i>wu</i>			<i>ntsémaskin</i>	<i>máskin</i>		<i>ntsámáskin</i>
<i>ni</i>	<i>sémagemin</i>			<i>mágeṣmin</i>	<i>sámageṣmin</i>	
<i>ši</i>	<i>sémagin</i>		<i>ntsémagin</i>	<i>tsémagin</i>	<i>sámagin</i>	<i>ntsámagin</i>
<i>ándi</i>			<i>ntsémagēn</i>	<i>mágēn</i>		<i>ntsémagēn</i>
<i>nándi</i>	<i>sémaguwī</i>			<i>máguwī</i>	<i>sámaguwī</i>	
<i>sándi</i>	<i>sámagin</i>		<i>ntsámagin</i>	<i>tsámagin</i>	<i>sámagin</i>	<i>ntsámagin</i>

* Sometimes *en* of the 1st per. pl. may be *long*, but generally a final *n* prefers a *short* vowel before it.

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>šigā & sandigā</i>	<i>andigā</i>	<i>nandigā</i>
<i>wu</i>			<i>ntsəlādėskin</i>	<i>ladėskin</i>		<i>ntsaladėskin</i>
<i>ni</i>	<i>səlādėmin</i>			<i>ládėmin</i>	<i>saládėmin</i>	
<i>ši</i>	<i>səládin</i>	<i>ntsəládin</i>		<i>tsəládin</i>	<i>saládin</i>	<i>ntsaládin</i>
<i>ándi</i>		<i>ntsəládėn</i>		<i>ládėn</i>		<i>ntsəládėn</i>
<i>nándi</i>	<i>səláduwī</i>			<i>láduwī</i>	<i>saláduwī</i>	
<i>sándi</i>	<i>saládin</i>	<i>ntsaládin</i>		<i>tsaládin</i>	<i>saládin</i>	<i>ntsaládin</i>
<i>wu</i>		<i>ntsəgárėskin</i>	<i>kárėskin</i>			<i>ntsagárėskin</i>
<i>ni</i>	<i>səgárėmin</i>		<i>kárėmin</i>	<i>sagárėmin</i>		
<i>ši</i>	<i>səgárin</i>	<i>ntsəgárin</i>	<i>tsəgárin</i>	<i>sagárin</i>		<i>ntsagárin</i>
<i>ándi</i>		<i>ntsəgárėn</i>	<i>kárėn</i>			<i>ntsagárėn</i>
<i>nándi</i>	<i>səgáruwī</i>		<i>káruwī</i>	<i>sagáruwī</i>		
<i>sándi</i>	<i>sagárin</i>	<i>ntsagárin</i>	<i>tsagárin</i>	<i>sagárin</i>		<i>ntsagárin</i>
<i>wu</i>		<i>ntsúgörėskin</i>	<i>körėskin</i>			<i>ntsógörėskin</i>
<i>ni</i>	<i>súgörėmin</i>		<i>körėmin</i>	<i>sógörėmin</i>		
<i>ši</i>	<i>súgörin</i>	<i>ntsúgörin</i>	<i>tsúgörin</i>	<i>sógörin</i>		<i>ntsógörin</i>
<i>ándi</i>		<i>ntsúgörėn</i>	<i>körėn</i>			<i>ntsógörėn</i>
<i>nándi</i>	<i>súgörüwī</i>		<i>körüwī</i>	<i>sógörüwī</i>		
<i>sándi</i>	<i>sógörin</i>	<i>ntsógörin</i>	<i>tsógörin</i>	<i>sógörin</i>		<i>ntsógörin</i>
<i>wu</i>		<i>ntsəbértėskin</i>	<i>pértėskin</i>			<i>ntsabértėskin</i>
<i>ni</i>	<i>səbértėmin</i>		<i>pértėmin</i>	<i>sabértėmin</i>		
<i>ši</i>	<i>səbértin</i>	<i>ntsəbértin</i>	<i>tsəbértin</i>	<i>sabértin</i>		<i>ntsabértin</i>
<i>ándi</i>		<i>ntsəbértėn</i>	<i>pértėn</i>			<i>ntsabértėn</i>
<i>nándi</i>	<i>səbértuwī</i>		<i>pértuwī</i>	<i>sabértuwī</i>		
<i>sándi</i>	<i>sabértin</i>	<i>ntsabértin</i>	<i>tsabértin</i>	<i>sabértin</i>		<i>ntsabértin</i>
<i>wu</i>		<i>ntərgérėskin</i>	<i>gérėskin</i>			<i>ntsargérėskin</i>
<i>ni</i>	<i>sərgérėmin</i>		<i>gérėmin</i>	<i>sargérėmin</i>		
<i>ši</i>	<i>sərgérin</i>	<i>ntərgérin</i>	<i>tsərgérin</i>	<i>sargérin</i>		<i>ntsargérin</i>
<i>ándi</i>		<i>ntərgérėn</i>	<i>gérėn</i>			<i>ntsərgérėn</i>
<i>nándi</i>	<i>sərgéruwī</i>		<i>géruwī</i>	<i>sargéruwī</i>		
<i>sándi</i>	<i>sargérin</i>	<i>ntsargérin</i>	<i>tsargérin</i>	<i>sargérin</i>		<i>ntsargérin</i>

Aorist.

SUBJECT.	OBJECT.	<i>wīgā</i>	<i>nīgā</i>	<i>šīgā & sandīgā</i>	<i>andīgā</i>	<i>nandīgā</i>
<i>wu</i>			<i>ngidiskō</i>	<i>kidiskō</i>		<i>ngedēskō</i>
<i>ni</i>	<i>skidēm</i>			<i>kidēm</i>	<i>skedēm</i>	
<i>ši</i>	<i>skidō</i>		<i>ngidō</i>	<i>kidō</i>	<i>skedō</i>	<i>ngedō</i>
<i>āndi</i>			<i>ngidiyē</i>	<i>kidiyē</i>		<i>ngidiyē</i>
<i>nāndi</i>	<i>skidū</i>			<i>kidū</i>	<i>skedū</i>	
<i>sāndi</i>	<i>skédō</i>		<i>ngédō</i>	<i>kédō</i>	<i>skédō</i>	<i>ngédō</i>
<i>wu</i>			<i>ngiruskō</i>	<i>kiruskō</i>		<i>ngéruskō</i>
<i>ni</i>	<i>skirum</i>			<i>kirum</i>	<i>skérum</i>	
<i>ši</i>	<i>skirū</i>		<i>ngirū</i>	<i>kirū</i>	<i>skérū</i>	<i>ngérū</i>
<i>āndi</i>			<i>ngiruiyē</i>	<i>kiruiyē</i>		<i>ngiruiyē</i>
<i>nāndi</i>	<i>skirū</i>			<i>kirū</i>	<i>skérū</i>	
<i>sāndi</i>	<i>skérū</i>		<i>ngérū</i>	<i>kérū</i>	<i>skérū</i>	<i>ngérū</i>
<i>wu</i>			<i>ngimaskō</i>	<i>kimaskō</i>		<i>ngémaskō</i>
<i>ni</i>	<i>skimāgēm</i>			<i>kimāgēm</i>	<i>skémāgēm</i>	
<i>ši</i>	<i>skimogō</i>		<i>ngimogō</i>	<i>kimogō</i>	<i>skémogō</i>	<i>ngémogō</i>
<i>āndi</i>			<i>ngimagē</i>	<i>kimagē</i>		<i>ngimagē</i>
<i>nāndi</i>	<i>skimogū</i>			<i>kimogū</i>	<i>skémogū</i>	
<i>sāndi</i>	<i>skémogō</i>		<i>ngémogō</i>	<i>kémogō</i>	<i>skémogō</i>	<i>ngémogō</i>
<i>wu</i>			<i>ngiladēskō</i>	<i>kiladēskō</i>		<i>ngeladēskō</i>
<i>ni</i>	<i>skilādēm</i>			<i>kilādēm</i>	<i>skelādēm</i>	
<i>ši</i>	<i>skiládō</i>		<i>ngiládō</i>	<i>kiládō</i>	<i>skeládō</i>	<i>ngeládō</i>
<i>āndi</i>			<i>ngiládē</i>	<i>kiládē</i>		<i>ngiládē</i>
<i>nāndi</i>	<i>skiládū</i>			<i>kiládū</i>	<i>skeládū</i>	
<i>sāndi</i>	<i>skeládō</i>		<i>ngeládō</i>	<i>keládō</i>	<i>skeládō</i>	<i>ngeládō</i>
<i>wu</i>			<i>ngigārēskō</i>	<i>kigārēskō</i>		<i>ngegārēskō</i>
<i>ni</i>	<i>skigārēm</i>			<i>kigārēm</i>	<i>skegārēm</i>	
<i>ši</i>	<i>skigārō</i>		<i>ngigārō</i>	<i>kigārō</i>	<i>skegārō</i>	<i>ngegārō</i>
<i>āndi</i>			<i>ngigārē</i>	<i>kigārē</i>		<i>ngigārē</i>
<i>nāndi</i>	<i>skigārū</i>			<i>kigārū</i>	<i>skegārū</i>	
<i>sāndi</i>	<i>skegārō</i>		<i>ngegārō</i>	<i>kegārō</i>	<i>skegārō</i>	<i>ngegārō</i>

SUBJECT.	OBJECT.	<i>wīgā</i>	<i>nīgā</i>	<i>šīgā & sandīgā</i>	<i>andīgā</i>	<i>nandīgā</i>
<i>wu</i>			<i>ngīgōrēskō</i>	<i>kīgōrēskō</i>		<i>ngégōrēskō</i>
<i>nī</i>	<i>skīgōrēm</i>			<i>kīgōrēm</i>	<i>skégōrēm</i>	
<i>ši</i>	<i>skīgōrō</i>	<i>ngīgōrō</i>		<i>kīgōrō</i>	<i>skégorō</i>	<i>ngégorō</i>
<i>āndi</i>		<i>ngīgōrē</i>		<i>kīgōrē</i>		<i>ngīgōrē</i>
<i>nāndi</i>	<i>skīgōrū</i>			<i>kīgōrū</i>	<i>skégorū</i>	
<i>sāndi</i>	<i>skégorō</i>	<i>ngégorō</i>		<i>kégorō</i>	<i>skégorō</i>	<i>ngégorō</i>
<i>wu</i>			<i>ngībērtēskō</i>	<i>kībērtēskō</i>		<i>ngēbērtēskō</i>
<i>nī</i>	<i>skībērtēm</i>			<i>kībērtēm</i>	<i>skēbērtēm</i>	
<i>ši</i>	<i>skībērtō</i>	<i>ngībērtō</i>		<i>kībērtō</i>	<i>skēbērtō</i>	<i>ngēbērtō</i>
<i>āndi</i>		<i>ngībērtē</i>		<i>kībērtē</i>		<i>ngēbērtē</i>
<i>nāndi</i>	<i>skībērtū</i>			<i>kībērtū</i>	<i>skēbērtū</i>	
<i>sāndi</i>	<i>skēbērtō</i>	<i>ngēbērtō</i>		<i>kēbērtō</i>	<i>skēbērtō</i>	<i>ngēbērtō</i>
<i>wu</i>			<i>ngirgērēskō</i>	<i>kirgērēskō</i>		<i>ngergērēskō</i>
<i>nī</i>	<i>skirgērēm</i>			<i>kirgērēm</i>	<i>skergērēm</i>	
<i>ši</i>	<i>skirgērō</i>	<i>ngirgērō</i>		<i>kirgērō</i>	<i>skergērō</i>	<i>ngergērō</i>
<i>āndi</i>		<i>ngirgērē</i>		<i>kirgērē</i>		<i>ngirgērē</i>
<i>nāndi</i>	<i>skirgērū</i>			<i>kirgērū</i>	<i>skergērū</i>	
<i>sāndi</i>	<i>skergērō</i>	<i>ngergērō</i>		<i>kergērō</i>	<i>skergērō</i>	<i>ngergērō</i>
Future.						
<i>wu</i>			<i>ntšidiskō</i>	<i>tšidiskō</i>		<i>ntšēdiskō</i>
<i>nī</i>	<i>šidēm</i>			<i>tšidēm</i>	<i>šēdēm</i>	
<i>ši</i>	<i>šidō</i>	<i>ntšidō</i>		<i>tšidō</i>	<i>šēdō</i>	<i>ntšēdō</i>
<i>āndi</i>		<i>ntšidiyē</i>		<i>tšidiyē</i>		<i>ntšidiyē</i>
<i>nāndi</i>	<i>šidēm</i>			<i>tšidū</i>	<i>šēdū</i>	
<i>sāndi</i>	<i>šēdō</i>	<i>ntšēdō</i>		<i>tšēdō</i>	<i>šēdō</i>	<i>ntšēdō</i>
<i>wu</i>			<i>ntšūruskō</i>	<i>tšūruskō</i>		<i>ntšāruskō</i>
<i>nī</i>	<i>šūrum*</i>			<i>tšūrum</i>	<i>šārum</i>	
<i>ši</i>	<i>šūrū</i>	<i>ntšūrū</i>		<i>tšūrū</i>	<i>šārū</i>	<i>ntšārū</i>
<i>āndi</i>		<i>ntšūruiyē</i>		<i>tšūruiyē</i>		<i>ntšāruiyē</i>
<i>nāndi</i>	<i>šūrū</i>			<i>tšūrū</i>	<i>šārū</i>	
<i>sāndi</i>	<i>šārū</i>	<i>ntšārū</i>		<i>tšārū</i>	<i>šārū</i>	<i>ntšārū</i>

* Perhaps originally *šiūrum*, etc.

SUBJECT.	OBJECT.	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ntšimaskō	tšimaskō		ntšěmaskō
ni	šimagem			tšimagem	šěmagem	
ši	šimogō	ntšimogō		tšimogō	šěmogō	ntšěmogō
ándi		ntšimagē		tšimagē		ntšěmagē
nándi	šimogū			tšimogū	šěmogū	
sándi	šěmogō	ntšěmogō		tšěmogō	šěmogō	ntšěmogō
wu			ntšiladěskō	tšiladěskō		ntšěladěskō
ni	šiládęm			tšiládęm	šěládęm	
ši	šiládō	ntšiládō		tšiládō	šěládō	ntšěládō
ándi		ntšiládē		tšiládē		ntšěládē
nándi	šiládū			tšiládū	šěládū	
sándi	šěládō	ntšěládō		tšěládō	šěládō	ntšěládō
wu			ntšigdręskō	tšigdręskō		ntšągdręskō
ni	šigdręm			tšigdręm	šagdręm	
ši	šigdrō	ntšigdrō		tšigdrō	šagdrō	ntšągdrō
ándi		ntšigdrē		tšigdrē		ntšągdrē
nándi	šigdrū			tšigdrū	šagdrū	
sándi	šagdrō	ntšągdrō		tšągdrō	šagdrō	ntšągdrō
wu			ntšigōręskō	tšigōręskō		ntšógōręskō
ni	šigōręm			tšigōręm	šógōręm	
ši	šigorō	ntšigorō		tšigorō	šógorō	ntšógorō
ándi		ntšigorē		tšigorē		ntšígorē
nándi	šigorū			tšigorū	šógorū	
sándi	šógorō	ntšógorō		tšógorō	šógorō	ntšógorō
wu			ntšibęrtęskō	tšibęrtęskō		ntšabęrtęskō
ni	šibęrtęm			tšibęrtęm	šabęrtęm	
ši	šibęrtō	ntšibęrtō		tšibęrtō	šabęrtō	ntšabęrtō
ándi		ntšibęrtē		tšibęrtē		ntšibęrtē
nándi	šibęrtū			tšibęrtū	šabęrtū	
sándi	šabęrtō	ntšabęrtō		tšabęrtō	šabęrtō	ntšabęrtō

SUBJECT.	OBJECT.	<i>wīgā</i>	<i>nīgā</i>	<i>šīgā & sandīgā</i>	<i>andīgā</i>	<i>nandīgā</i>
<i>wu</i>			<i>ntširgérēskō</i>	<i>tširgérēskō</i>		<i>ntšergérēskō</i>
<i>ni</i>	<i>širgérēm</i>			<i>tširgérēm</i>	<i>šergérēm</i>	
<i>ši</i>	<i>širgérō</i>	<i>ntširgérō</i>		<i>tširgérō</i>	<i>šergérō</i>	<i>ntšergérō</i>
<i>āndi</i>		<i>ntširgérē</i>		<i>tširgérē</i>		<i>ntširgérē</i>
<i>nāndi</i>	<i>širgérū</i>			<i>tširgérū</i>	<i>šergérū</i>	
<i>sāndi</i>	<i>šergérō</i>	<i>ntšergérō</i>		<i>tšergérō</i>	<i>šergérō</i>	<i>ntšergérō</i>

Imperative Mood.

§. 103. The 1st per. having no distinct objective forms, we only give the 2d per. sing. and pl., with the 1st and 3d per. as its object.

Conjugation I.

SUBJECT.	OBJECT.	<i>wīgā</i>	<i>andīgā</i>	<i>šīgā & sandīgā</i>
<i>ni</i>	<i>sēdē</i>		<i>sadē</i>	<i>dē</i>
<i>nāndi</i>	<i>sēdōgō</i>		<i>sadōgō</i>	<i>dēogō</i>
<i>ni</i>	<i>súrui</i>		<i>sárui</i>	<i>rui</i>
<i>nāndi</i>	<i>súruiḡō</i>		<i>sáruiḡō</i>	<i>ruiḡō</i>
<i>ni</i>	<i>sēmáge</i>		<i>samáge</i>	<i>máge</i>
<i>nāndi</i>	<i>sēmágogō</i>		<i>samágogō</i>	<i>mágogō</i>
<i>ni</i>	<i>sēladē</i>		<i>saladē</i>	<i>ladē</i>
<i>nāndi</i>	<i>sēladōgō</i>		<i>saladōgō</i>	<i>ladōgō</i>
<i>ni</i>	<i>sēgāre</i>		<i>sagāre</i>	<i>kāre</i>
<i>nāndi</i>	<i>sēgārogō</i>		<i>sagārogō</i>	<i>kārogō</i>
<i>ni</i>	<i>sēbērtē</i>		<i>sabērtē</i>	<i>pērtē</i>
<i>nāndi</i>	<i>sēbērtōgō</i>		<i>sabērtōgō</i>	<i>pērtōgō</i>
<i>ni</i>	<i>sērgēre</i>		<i>sargēre</i>	<i>gēre</i>
<i>nāndi</i>	<i>sērgērogō</i>		<i>sargērogō</i>	<i>gērogō</i>

Conjugation II.¹

SUBJECT.	OBJECT.	<i>wúrō</i>	<i>andírō</i>	<i>štrō & sandtrō</i>
<i>ni</i>		<i>segdē</i>	<i>sagdē</i> ²	<i>yigdē</i>
<i>nándi</i>		<i>segdógō</i>	<i>sagdógō</i> ²	<i>yigdógō</i>
<i>ni</i>		<i>segemáge</i>	<i>sagamáge</i>	<i>yigemáge</i>
<i>nándi</i>		<i>segemágogō</i>	<i>sagamágogō</i>	<i>yigemágogō</i>
<i>ni</i>		<i>segeladē</i>	<i>sagaladē</i>	<i>yigeladē</i>
<i>nándi</i>		<i>segeladógō</i>	<i>sagaladógō</i>	<i>yigeladógō</i>
<i>ni</i>		<i>segakārē</i> ³	<i>sagakārē</i> ³	<i>yigakārē</i> ³
<i>nándi</i>		<i>segakārógō</i> ³	<i>sagakārógō</i> ³	<i>yigakārógō</i> ³
<i>ni</i>		<i>seggepertē</i>	<i>sagapertē</i>	<i>yigepertē</i>
<i>nándi</i>		<i>seggepertógō</i>	<i>sagapertógō</i>	<i>yigepertógō</i>
<i>ni</i>		<i>sergegēre</i>	<i>sargegēre</i>	<i>yirgegēre</i>
<i>nándi</i>		<i>sergegērogō</i>	<i>sargegērogō</i>	<i>yirgegērogō</i>

Negative Mood.

§. 104. This being so regularly derived from the indicative, it will suffice to illustrate it by only one verb.

Present Negative.

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>šígā & sandígā</i>	<i>andígā</i>	<i>nandígā</i>
<i>wu</i>			<i>ntsédęsganı</i>	<i>dısganı</i>		<i>ntsádęsganı</i>
<i>ni</i>		<i>sédęmmı</i>		<i>dımmı</i>	<i>sádęmmı</i>	
<i>ši</i>		<i>sédęnı</i>	<i>ntsédęnı</i>	<i>tsédęnı</i>	<i>sádęnı</i>	<i>ntsádęnı</i>
<i>andı</i>			<i>ntsédıyendē</i>	<i>dıyendē</i>		<i>ntsádıyendē</i>
<i>nándi</i>		<i>sédüwı</i>		<i>dıwı</i>	<i>sádüwı</i>	
<i>sándi</i>		<i>sádęnı</i>	<i>ntsádęnı</i>	<i>tsádęnı</i>	<i>sádęnı</i>	<i>ntsádęnı</i>

¹ Of *rúskin*, no second Conjugation is used.

² Also *sasagdē* and *sasagdógō*.

³ In all these forms the *k* of the root is also changed into *g*.

Future Negative.

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>šígā & sandígā</i>	<i>andígā</i>	<i>nandígā</i>
<i>wu</i>			<i>ntšídęsgǎní</i> ¹	<i>tšídęsgǎní</i> ¹		<i>ntšędęsgǎní</i> ¹
<i>ni</i>		<i>šídęmmí</i>		<i>tšídęmmí</i>	<i>šędęmmí</i>	
<i>ši</i>		<i>šídęní</i>	<i>ntšídęní</i>	<i>tšídęní</i>	<i>šędęní</i>	<i>ntšędęní</i>
<i>ándi</i>			<i>ntšídıyendé</i>	<i>tšídıyendé</i>		<i>ntšędıyendé</i>
<i>nándi</i>		<i>šídıwı</i>		<i>tšídıwı</i>	<i>šędıwı</i>	
<i>sándi</i>		<i>šędęní</i>	<i>ntšędęní</i>	<i>tšędęní</i>	<i>šędęní</i>	<i>ntšędęní</i>

Conjunctional Mood.

§. 105. This, also, is so regularly formed, that one verb can serve as a paradigm for all the rest.

Past Conjunctional.

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>šígā & sandígā</i>	<i>andígā</i>	<i>nandígā</i>
<i>wu</i>			<i>ngirusgǎnyā</i>	<i>kirusgǎnyā</i>		<i>ngerusgǎnyā</i>
<i>ni</i>		<i>skirúmiā</i>		<i>kirúmiā</i>	<i>skerúmiā</i>	
<i>ši</i>		<i>skirúnyā</i>	<i>ngirúnyā</i>	<i>kirúnyā</i>	<i>skerúnyā</i>	<i>ngerúnyā</i>
<i>ándi</i>			<i>ngiruiyéndēā</i>	<i>kiruiyéndēā</i>		<i>ngeruiyéndēā</i>
<i>nándi</i>		<i>skirúwiā</i>		<i>kirúwiā</i>	<i>skerúwiā</i>	
<i>sándi</i>		<i>skerúnyā</i>	<i>ngerúnyā</i>	<i>kerúnyā</i>	<i>skerúnyā</i>	<i>ngerúnyā</i>

Future Conjunctional.

<i>wu</i>		<i>ntsúruskīā</i>	<i>rúskīā</i>		<i>ntsáruskīā</i>
<i>ni</i>		<i>súrúmīā</i>	<i>rúmīā</i>	<i>sárúmīā</i>	
<i>ši</i>		<i>súruiyā</i>	<i>tsúruiyā</i>	<i>sáruiyā</i>	<i>ntsáruiyā</i>
<i>ándi</i>		<i>ntsúruiyēyā</i>	<i>ruyēyā</i>		<i>ntsáruiyēyā</i>
<i>nándi</i>		<i>súrúwīā</i>	<i>rúwīā</i>	<i>sárúwīā</i>	
<i>sándi</i>		<i>sáruiyā</i>	<i>tsáruiyā</i>	<i>sáruiyā</i>	<i>ntsáruiyā</i>

¹ Or with *i* after *d*.

Participial Mood.

§. 106. Here again not more than one paradigm will be required.

Present Participial.

SUBJECT	OBJECT.	<i>wúgá</i>	<i>nígá</i>	<i>šigá & sandígá</i>	<i>andígá</i>	<i>nandígá</i>
<i>wu</i>			<i>ntsɛladɛsgana</i>	<i>ladɛsgana</i>		<i>ntsaladɛsgana</i>
<i>ni</i>	<i>ɛɛladɛmma</i>			<i>ladɛmma</i>	<i>saladɛmma</i>	
<i>ši</i>	<i>ɛɛládɛna</i>	<i>ntsɛládɛna</i>		<i>tsɛládɛna</i>	<i>saládɛna</i>	<i>ntsaládɛna</i>
<i>ándi</i>		<i>ntsɛládɛna</i>		<i>ládɛna</i>		<i>ntsaládɛna</i>
<i>nándi</i>	<i>ɛɛládúwa</i>			<i>ládúwa</i>	<i>saládúwa</i>	
<i>sándi</i>	<i>saládɛna</i>	<i>ntsaládɛna</i>		<i>tsaládɛna</i>	<i>saládɛna</i>	<i>ntsaládɛna</i>

Past Participial.

<i>wu</i>		<i>ngiladɛsganu</i>	<i>kiladɛsgana</i>		<i>ngeladɛsgana</i>
<i>ni</i>	<i>skiládɛmma</i>		<i>kiládɛmma</i>	<i>skeládɛmma</i>	
<i>ši</i>	<i>skiládɛna</i>	<i>ngiládɛna</i>	<i>kiládɛna</i>	<i>skeládɛna</i>	<i>ngeládɛna</i>
<i>ándi</i>		<i>ngiládɛna</i>	<i>kiládɛna</i>		<i>ngeládɛna</i>
<i>nándi</i>	<i>skiládúwa</i>		<i>kiládúwa</i>	<i>skeládúwa</i>	
<i>sándi</i>	<i>skeládɛna</i>	<i>ngeládɛna</i>	<i>keládɛna</i>	<i>skeládɛna</i>	<i>ngeládɛna</i>

Future Participial.

<i>wu</i>		<i>ntšiladɛsgana</i>	<i>tšiladɛsgana</i>		<i>ntšɛladɛsgana</i>
<i>ni</i>	<i>šiládɛmma</i>		<i>tšiládɛmma</i>	<i>šɛládɛmma</i>	
<i>ši</i>	<i>šiládɛna</i>	<i>ntšiládɛna</i>	<i>tšiládɛna</i>	<i>šɛládɛna</i>	<i>ntšɛládɛna</i>
<i>ándi</i>		<i>ntšiládɛna</i>	<i>tšiládɛna</i>		<i>ntšɛládɛna</i>
<i>nándi</i>	<i>šiládúwa</i>		<i>tšiládúwa</i>	<i>šɛládúwa</i>	
<i>sándi</i>	<i>šɛládɛna</i>	<i>ntšɛládɛna</i>	<i>tšɛládɛna</i>	<i>šɛládɛna</i>	<i>ntšɛládɛna</i>

2. *Objective Inflection of Verbs in skin, with the initial y.*

§. 107. These verbs differ from the preceding class chiefly by their losing the initial *y*, in consequence of the objective prefixes, which take its place. This and their other peculiarities will appear from the following examples.

SUBJECT	OBJECT.	Indefinite I.			
		<i>wīgā</i>	<i>ntgā</i>	<i>šīgā & sandīgā</i>	<i>andīgā</i> <i>nandīgā</i>
<i>wu</i>			<i>ntšiskin</i>	<i>yškin</i>	<i>ntsádęskin</i>
<i>ni</i>	<i>štmin</i>			<i>yšmin</i>	<i>sádęmin</i>
<i>ši</i>	<i>šin</i>		<i>ntšin</i>	<i>tšin</i>	<i>sádin</i> <i>ntsádin</i>
<i>ándi</i>			<i>ntštyen</i>	<i>yštyen</i>	<i>ntsádiyen</i>
<i>nándi</i>	<i>štwi</i>			<i>yštwi</i>	<i>sáduwi</i>
<i>sándi</i>	<i>sádin</i>		<i>ntsádin</i>	<i>tsádin</i>	<i>sádin</i> <i>ntsádin</i>
<i>wu</i>			<i>ntsáskin</i>	<i>yđskin</i>	<i>ntsásáskin</i>
<i>ni</i>	<i>sđtęmin</i>			<i>yđtęmin</i>	<i>sásátęmin</i>
<i>ši</i>	<i>sátin</i>		<i>ntsátin</i>	<i>tsátin</i>	<i>sásátin</i> <i>ntsásátin</i>
<i>ándi</i>			<i>ntsátęn</i>	<i>yđtęn</i>	<i>ntsásátęn</i>
<i>nándi</i>	<i>sáduwi</i>			<i>yđtuwi</i>	<i>sásátuwi</i>
<i>sándi</i>	<i>sásátin</i>		<i>ntsásátin</i>	<i>tsásátin</i>	<i>sásátin</i> <i>ntsásátin</i>
<i>wu</i>			<i>ntsatsęráskin</i>	<i>yętsęráskin</i>	<i>ntsasatsęráskin</i> ¹
<i>ni</i>	<i>satsęrámin</i>			<i>yętsęrámin</i>	<i>sasatsęrdmin</i> ¹
<i>ši</i>	<i>sátsereí</i>		<i>ntsátsereí</i>	<i>tsátsereí</i>	<i>sásatsereí</i> ¹ <i>ntsásatsereí</i> ¹
<i>ándi</i>			<i>ntsatsęretyen</i>	<i>yętsęretyen</i>	<i>ntsasatsęretyen</i> ¹
<i>nándi</i>	<i>satsęráwi</i>			<i>yętsęráwi</i>	<i>sasatsęráwi</i> ¹
<i>sándi</i>	<i>sátsereí</i>		<i>ntsátsereí</i>	<i>tsátsereí</i>	<i>sásatsereí</i> ¹ <i>ntsásatsereí</i> ¹
<i>wu</i>			<i>ntsargáleşkin</i>	<i>yargáleşkin</i>	<i>ntsasargáleşkin</i>
<i>ni</i>	<i>sargáęmin</i>			<i>yargáęmin</i>	<i>sasargáęmin</i>
<i>ši</i>	<i>sargálin</i>		<i>ntsargálin</i>	<i>tsargálin</i>	<i>sasargálin</i> <i>ntsasargálin</i>
<i>ándi</i>			<i>ntsargálęn</i>	<i>yargálęn</i>	<i>ntsasargálęn</i>
<i>nándi</i>	<i>sargáluwi</i>			<i>yargáluwi</i>	<i>sasargáluwi</i>
<i>sándi</i>	<i>sasargálin</i>		<i>ntsasargálin</i>	<i>tsasargálin</i>	<i>sasargálin</i> <i>ntsasargálin</i>

¹ All these forms have also *satsā*, instead of *sasā*.

SUBJECT.	OBJECT.	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ntšífuskin	yífuskin		ntsásífuskin
ni	šífumin			yífumin	sásífumin	
ši	šífín	ntšífín		tšífín	sásífín	ntsásífín
ándi		ntšífén		yífén		ntsásífén
nándi	šífuwí			yífuwí	sásífuwí	
sándi	sásífín	ntsásífín		tsásífín	sásífín	ntsásífín
wu		ntsákéskin		yákéskin		ntsasákéskin
ni	sákemin			yákemin	sasákemin	
ši	sákin	ntsákin		tsákin	sasákin	ntsasákin
ándi		ntsákén		yékén		ntsasákén
nándi	sákuwí			yákuwí	sasákuwí	
sándi	sasákin	ntsasákin		tsasákin	sasákin	ntsasákin
wu		ntšětsěskin		yětsěskin		ntšěšěsěskin
ni	šěsəmin			yětsəmin	šěsəmin	
ši	šěšin	ntšětšín		tšětšín	šěšěšin	ntšěšěšín
ándi		ntšětšén		yětšén		ntšěšěšén
nándi	šěsuwí			yětsuwí	šěšěsuwí	
sándi	šěšěšin	ntšěšěšin		tšěšěšin	šěšěšin	ntšěšěšin

Aorist.

wu		ngéskō	késkō		ngédəskō
ni	ském		kēm	skédəm	
ši	sketnō	ngéinō	ketnō	skédō	ngédō
ándi		ngéiyē	ketiyē		ngédīyē
nándi	skédū		kégu	skédū	
sándi	skédō	ngédō	kédō	skédō	ngédō
wu		ngéəskō	keəskō		ngesəskō
ni	skeátəm		keátəm	skeəátəm	
ši	skeátō	ngéátō	keátō	skeəátō	ngesátō
ándi		ngéátē	keátē		ngesátē
nándi	skeátū		keátū	skeəátū	
sándi	skeəátō	ngesátō	keəátō	skeəátō	ngesátō

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>šígā & sandígā</i>	<i>andígā</i>	<i>nandígā</i>
<i>wu</i>			<i>ngētsērāskō</i>	<i>kētsērāskō</i>		<i>ngēsētsērāskō</i> ¹
<i>ni</i>	<i>skētsērām</i>			<i>kētsērām</i>	<i>skēsātsērām</i>	
<i>ši</i>	<i>skētsērā</i>	<i>ngētsērā</i>		<i>kētsērā</i>	<i>skēsātsērā</i>	<i>ngēsātsērā</i>
<i>ándi</i>		<i>ngētsērētyē</i>		<i>kētsērētyē</i>		<i>ngēsātsērētyē</i>
<i>nándi</i>	<i>skētsērāu</i>			<i>kētsērāu</i>	<i>skēsātsērāu</i>	
<i>sándi</i>	<i>skētsērā</i>	<i>ngētsērā</i>		<i>kētsērā</i>	<i>skēsātsērā</i>	<i>ngēsātsērā</i> ¹
<i>wu</i>			<i>ngērgālēskō</i>	<i>kērgālēskō</i>		<i>ngēsārgālēskō</i>
<i>ni</i>	<i>skērgālēm</i>			<i>kērgālēm</i>	<i>skēsārgālēm</i>	
<i>ši</i>	<i>skērgālō</i>	<i>ngērgālō</i>		<i>kērgālō</i>	<i>skēsārgālō</i>	<i>ngēsārgālō</i>
<i>ándi</i>		<i>ngērgālē</i>		<i>kērgālē</i>		<i>ngēsārgālē</i>
<i>nándi</i>	<i>skērgālū</i>			<i>kērgālū</i>	<i>skēsārgālū</i>	
<i>sándi</i>	<i>skēsārgālō</i>	<i>ngēsārgālō</i>		<i>kēsārgālō</i>	<i>skēsārgālō</i>	<i>ngēsārgālō</i>
<i>wu</i>			<i>ngēšifuskō</i>	<i>kēšifuskō</i>		<i>ngēššifuskō</i>
<i>ni</i>	<i>skēšifum</i>			<i>kēšifum</i>	<i>skēššifum</i>	
<i>ši</i>	<i>skēšifō</i>	<i>ngēšifō</i>		<i>kēšifō</i>	<i>skēššifō</i>	<i>ngēššifō</i>
<i>ándi</i>		<i>ngēšifē</i>		<i>kēšifē</i>		<i>ngēššifē</i>
<i>nándi</i>	<i>skēšifū</i>			<i>kēšifū</i>	<i>skēššifū</i>	
<i>sándi</i>	<i>skēššifō</i>	<i>ngēššifō</i>		<i>kēššifō</i>	<i>skēššifō</i>	<i>ngēššifō</i>
<i>wu</i>			<i>ngēākēskō</i> ²	<i>kēākēskō</i> ²		<i>ngēsākēskō</i> ²
<i>ni</i>	<i>skēākēm</i>			<i>kēākēm</i>	<i>skēsākēm</i>	
<i>ši</i>	<i>skēākō</i>	<i>ngēākō</i>		<i>kēākō</i>	<i>skēsākō</i>	<i>ngēsākō</i>
<i>ándi</i>		<i>ngēkē</i>		<i>kēkē</i>		<i>ngēsākē</i>
<i>nándi</i>	<i>skēākū</i>			<i>kēākū</i>	<i>skēsākū</i>	
<i>sándi</i>	<i>skēsākō</i>	<i>ngēsākō</i>		<i>kēsākō</i>	<i>skēsākō</i>	<i>ngēsākō</i>

¹ These forms have also *ngēts* for *ngēs*.² Also *kuskō* for *kēskō*.

SUBJECT.	OBJECT.	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ngětsěskō	kětsěskō		ngěšasěskō
ni	skětsęm ¹			kětsęm	skěsásęm ⁵	
ši	skěsō		ngětsō	kětsō	skěsósō	ngěsósō
ándi			ngětsě ³	kětsě		ngěsěšě
nándi	skětsū ²			kětsū	skěšěšū ⁶	
sándi	skěšěsō		ngěšěsō ⁴	kešěsō	skešěsō	ngěššěsō
Future.						
wu			ntsěskō	tšěskō		ntšědęskō
ni	šęm			tšęm	šędęm	
ši	seįnō		ntseįnō	tšęįnō	šędō	ntšědō
ándi			ntseįyě	tšęįyě		ntšědiyě
nándi	šęou			tšęou ⁷	šędū	
sándi	šędō		ntšędō	tšęsātō ⁸	šędō	ntšędō
wu			ntšāsķō	tšāsķō		ntšěsāsķō
ni	šātęm			tšātęm	šāsātęm ⁹	
ši	šātō		ntšātō	tšātō	šěsātō	ntšěsātō
ándi			ntšātě	tšātě		ntšěsātě
nándi	šātū			tšātū	šěsātū	
sándi	šěsātō		ntšěsātō	tšěsātō	šěsātō	ntšěsātō
wu			ntšětsęrāsķō	tšětsęrāsķō		ntšěsatsęrāsķō
ni	šětsęrām			tšětsęrām	šětsāsęrām	
ši	šětsęrā		ntšětsęrā	tšětsęrā	šětsāsęrā	ntšěsatsęrā
ándi			ntšětsęreįyě	tšětsęreįyě		ntšěsatsęreįyě
nándi	šětsęrau			tšětsęrau	šětsāsęrau	
sándi	šětsęrā		ntšětsęrā	tšětsęrā	šětsāsęrā	ntšěsatsęrā

¹ And skěsęm.

² And skěsū.

³ And ngětsěšě.

⁴ And ngěšěsō.

⁵ And kešěsęm.

⁶ And kešěšū

⁷ And tšou.

⁸ And tšędō.

⁹ And šěsātęm.

¹⁰ And tšasātō.

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>šígā & sandígā</i>	<i>andígā</i>	<i>nandígā</i>
<i>wu</i>			<i>ntšergálěškō</i>	<i>tšergálěškō</i>		<i>ntšesargálěškō</i>
<i>ni</i>	<i>šergálem</i>			<i>tšergálem</i>	<i>šesargálem</i>	
<i>ši</i>	<i>šargálō</i>	<i>ntšergálō</i>	<i>tšergálō</i>	<i>šesargálō</i>		<i>ntšesargálō</i>
<i>ándi</i>		<i>ntšergáleiye¹</i>	<i>tšergáleiye¹</i>			<i>ntšesargáleiye¹</i>
<i>nándi</i>	<i>šargálū</i>		<i>tšargálū</i>	<i>šesargálū</i>		
<i>sándi</i>	<i>šesargálō</i>	<i>ntšesargálō</i>	<i>tšesargálō</i>	<i>šesargálō</i>		<i>ntšesargálō</i>
<i>wu</i>			<i>ntseifuskō</i>	<i>tseifuskō</i>		<i>ntšéšifuskō</i>
<i>ni</i>	<i>seifum</i>			<i>tseifum</i>	<i>šéšifum</i>	
<i>ši</i>	<i>seifō</i>	<i>ntseifō</i>	<i>tseifō</i>	<i>šéšifō</i>		<i>ntšéšifō</i>
<i>ándi</i>		<i>ntseifē</i>	<i>tseifē</i>			<i>ntšéšifē</i>
<i>nándi</i>	<i>seifū</i>		<i>tseifū²</i>	<i>šéšifū</i>		
<i>sándi</i>	<i>šéšifō</i>	<i>ntšéšifō</i>	<i>tšéšifō</i>	<i>šéšifō</i>		<i>ntšéšifō</i>
<i>wu</i>			<i>ntšakěškō</i>	<i>tšakěškō³</i>		<i>ntšesakěškō</i>
<i>ni</i>	<i>sákem</i>			<i>tšákem⁴</i>	<i>šesákem</i>	
<i>ši</i>	<i>šákō</i>	<i>ntšékō</i>	<i>tšákō⁵</i>	<i>šesákō</i>		<i>ntšesákō</i>
<i>ándi</i>		<i>ntšékē</i>	<i>tšékē</i>			<i>ntšesákē</i>
<i>nándi</i>	<i>šákū</i>		<i>tšákū⁶</i>	<i>šesákū</i>		
<i>sándi</i>	<i>šesákō</i>	<i>ntšesákō</i>	<i>tšesákō</i>	<i>šesákō</i>		<i>ntšesákō</i>
<i>wu</i>			<i>ntšětsěškō</i>	<i>tšětsěškō</i>		<i>ntšesěšěškō</i>
<i>ni</i>	<i>šěšem</i>			<i>tšětsěm</i>	<i>šesěšem</i>	
<i>ši</i>	<i>šěsō</i>	<i>ntšětsō</i>	<i>tšětsō</i>	<i>šesěsō</i>		<i>ntšesěšěsō</i>
<i>ándi</i>		<i>ntšětsě</i>	<i>tšětsě</i>			<i>ntšesěšěsě</i>
<i>nándi</i>	<i>šěsū</i>		<i>tšětsū</i>	<i>šesěsū</i>		
<i>sándi</i>	<i>šesěšō</i>	<i>ntšesěšō</i>	<i>tšesěšō</i>	<i>šesěšō</i>		<i>ntšesěšěsō</i>

¹ And *lē* for *leiye*.⁴ And *tšéakem*.² And *tšéšifū*.⁵ And *tšéakō*.³ And *tšéakěškō*.⁶ And *tšéakū*.

Imperative Mood.

§. 108. We again omit the first person, as it has no distinct form for the objective.

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>andígā</i>	<i>sígā & sandígā</i>
<i>ni</i>	<i>šē</i>	<i>sáde</i>	<i>yē</i>	
<i>nándi</i>	<i>šógō</i>	<i>sádogō</i>	<i>yógō</i>	
<i>ni</i>	<i>sáte</i>	<i>sásāte</i>	<i>yáte</i>	
<i>nándi</i>	<i>sátogō</i>	<i>sásātogō</i>	<i>yátogō</i>	
<i>ni</i>	<i>sargále</i>	<i>sasargále</i>	<i>yargále</i>	
<i>nándi</i>	<i>sargálogō</i>	<i>sasargálogō</i>	<i>yargálogō</i>	
<i>ni</i>	<i>šife</i>	<i>sášife</i>	<i>yife</i>	
<i>nándi</i>	<i>šifogō</i>	<i>sášifogō</i>	<i>yifogō</i>	
<i>ni</i>	<i>sāké</i>	<i>sāsáké</i>	<i>yāké</i>	
<i>nándi</i>	<i>sákogō</i>	<i>sasákogō</i>	<i>yákogō</i>	
<i>ni</i>	<i>šēsé</i>	<i>šēsésé</i>	<i>yětsé</i>	
<i>nándi</i>	<i>šēsogō</i>	<i>šēsésogō</i>	<i>yětsogō</i>	

Negative Mood.

§. 109. All verbs agree so fully in the Negative, that they can be illustrated by a single example.

Present Negative.

SUBJECT.	OBJECT.	<i>wúrō</i>	<i>nírō</i>	<i>širō & sandirō</i>	<i>andirō</i>	<i>nandirō</i>
<i>wu</i>		<i>ntšisgani</i>	<i>yisgani</i>			<i>ntsádęsgani</i>
<i>ni</i>	<i>šimmi</i>		<i>yimmi</i>	<i>sádęmmi</i>		
<i>ši</i>	<i>šini</i>	<i>ntšini</i>	<i>tšini</i>	<i>sádęni</i>		<i>ntsádęni</i>
<i>andi</i>		<i>ntšiyendé</i>	<i>ytyendé</i>			<i>ntsádęiyendé</i>
<i>nándi</i>	<i>štwi</i>		<i>ytwi</i>	<i>sádętwi</i>		
<i>sándi</i>	<i>sádęni</i>	<i>ntsádęni</i>	<i>tsádęni</i>	<i>sádęni</i>		<i>ntsádęni</i>

Future Negative.

SUBJECT.	OBJECT.	wirō	nirō	širō & sandirō	undirō	nandirō
wu			ntšesqgní	tšesqgní		ntšesqgní
ní	šémní			tšémní	šédemní	
ši	šéní		ntšéní	tšéní	šédéní	ntšédéní
díndi			ntšétyendé	tšétyendé		ntšédítyendé
nándi	šéwí ¹		tšówí	tšówí	šédawí	
sándi	šédéní		ntšédéní	tšédéní	šédéní	ntšédéní

Conjunctive Mood.

§. 110. This, also, is derived so uniformly, that one verb will serve as an example for all the rest.

¹ And šówí.

Past Conjunctional.

SUBJECT.	OBJECT.	wigā	nigā	šigā & sandigā	andigā	nandigā
wu			ngergalesgñya	kergalesgñya		ngesargalesgñya
ni	skergalēmā		ngergalēmā	kergalēmā	skesargalēmā	
ši	skergalēnyā		ngergalēnyā	kergalēnyā	skesargalēnyā	ngesargalēnyā
āndi			ngergalēndē	kergalēndē ¹		ngesargalēnyā ²
nāndi	skergaliwā		ngergaliwā	kergaliwā	skesargaliwā	
sāndi	skesargalēnyā		ngesargalēnyā	kesargalēnyā	skesargalēnyā	ngesargalēnyā
Future Conjunctional.						
wu			ntargalēskā	yarglēska		ntasargalēska
ni	sargalēmā		ntsarglēmā	yarglēmā	sasargalēmā	
ši	sargālā		ntsargālā	tsargālā	sasargālā	ntasargālā
āndi			ntsargdlēya	yargdlēya		ntasargdlēya
nāndi	sargaliwā		ntsargaliwā	yargaliwā	sasargaliwā	ntasargdlēya
sāndi	sasargālā		ntasargālā	tsargālā	sasargālā	ntasargālā

¹ And kergalēndē.

² And ngesargalēndē.

Participial Mood.

§. 111. The objective inflection of the participial will be illustrated by the two verbs, *yākéskin* and *yětséskin*.

Present Participial.

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>šigā & sandíga</i>	<i>andígā</i>	<i>nandígā</i>
<i>wu</i>			<i>ntsákésgqna</i>	<i>yākésgqna</i>		<i>ntsasakésgqna</i>
<i>ni</i>	<i>sākémma</i>			<i>yākémma</i>	<i>sasakémma</i>	
<i>ši</i>	<i>sákqna</i>		<i>ntsákqna</i>	<i>tsákqna</i>	<i>sasákqna</i>	<i>ntsasákqna</i>
<i>ándi</i>			<i>ntsakéna</i>	<i>yekéna</i>		<i>ntsasakéna</i>
<i>nándi</i>	<i>sákúwa</i>			<i>yákúwa</i>	<i>sasákúwa</i>	
<i>sándi</i>	<i>sasákqna</i>		<i>ntsasákqna</i>	<i>tsasákqna</i>	<i>sasákqna</i>	<i>ntsasákqna</i>
<i>wu</i>			<i>ntšětsésgqna</i>	<i>yětsésgqna</i>		<i>ntšěšěšésgqna</i>
<i>ni</i>	<i>šěšémma</i>			<i>yětsémma</i>	<i>šěšěšémma</i>	
<i>ši</i>	<i>šěsqna</i>		<i>ntšětsqna</i>	<i>tsětsqna</i>	<i>šěšěsqna</i>	<i>ntšěšěšsqna</i>
<i>ándi</i>			<i>ntšětséna</i> ¹	<i>yětséna</i>		<i>ntšěšěšéna</i>
<i>nándi</i>	<i>šěšúwa</i>			<i>yětsúwa</i>	<i>šěšěšúwa</i>	
<i>sándi</i>	<i>šěšěsqna</i>		<i>ntšěšěsqna</i>	<i>tsěšěsqna</i>	<i>šěšěsqna</i>	<i>ntšěšěšsqna</i>

Past Participial.

<i>wu</i>		<i>ngěakésgqna</i>	<i>kěakésgqna</i>		<i>ngesakésgqna</i>
<i>ni</i>	<i>skěakémma</i>		<i>kěakémma</i>	<i>skesakémma</i>	
<i>ši</i>	<i>skěákqna</i>	<i>ngěákqna</i>	<i>kěákqna</i>	<i>skesákqna</i>	<i>ngesákqna</i>
<i>ándi</i>		<i>ngěakéna</i>	<i>kěakéna</i>		<i>ngesakéna</i>
<i>nándi</i>	<i>skěakúwa</i>		<i>kěakúwa</i>	<i>skesakúwa</i>	
<i>sándi</i>	<i>skesákqna</i>	<i>ngesákqna</i>	<i>kesákqna</i>	<i>skesákqna</i>	<i>ngesákqna</i>
<i>wu</i>		<i>ngětsésgqna</i>	<i>kětsésgqna</i>		<i>ngesěšéšésgqna</i>
<i>ni</i>	<i>skětsémma</i> ²		<i>kětsémma</i>	<i>kesěšéšémma</i>	
<i>ši</i>	<i>skětsqna</i> ³	<i>ngětsqna</i>	<i>kětsqna</i>	<i>kesěšéšsqna</i>	<i>ngesěšéšsqna</i>
<i>ándi</i>		<i>ngětsiéna</i>	<i>kětsiéna</i>		<i>ngesěšéšéna</i>
<i>nándi</i>	<i>skětsúwa</i>		<i>kětsúwa</i>	<i>kesěšéšúwa</i>	
<i>sándi</i>	<i>kesěšéšsqna</i>	<i>ngesěšéšsqna</i>	<i>kesěšéšsqna</i>	<i>kesěšéšsqna</i>	<i>ngesěšéšsqna</i>

¹ And *ntšětsiéna*² And *skětsémma*.³ And *ksětsína*.

Future Participial.

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>šigā & sandígā</i>	<i>andígā</i>	<i>nandígā</i>
<i>wu</i>			<i>ntšēakésgāna</i>	<i>tšēakésgāna</i>		<i>ntšesákésgāna</i>
<i>ni</i>		<i>šēakémma</i>		<i>tšēakémma</i>	<i>šesēkémma</i>	
<i>ši</i>		<i>šēakēna</i>	<i>ntšēakēna</i>	<i>tšēakēna</i>	<i>šesákēna</i>	<i>ntšesákēna</i>
<i>ándi</i>			<i>ntšekēna</i>	<i>tšekēna</i>		<i>ntšesakēna</i>
<i>nándi</i>		<i>šēakúwa</i>		<i>tšēakúwa</i>	<i>šesakúwa</i>	
<i>sándi</i>		<i>šesákēna</i>	<i>ntšesákēna</i>	<i>tšesákēna</i>	<i>šesákēna</i>	<i>ntšesákēna</i>
<i>wu</i>			<i>ntšetsésgāna</i>	<i>tšetsésgāna</i>		<i>ntšesēšésgāna</i>
<i>ni</i>		<i>šēsémma</i> ¹		<i>tšetsémma</i>	<i>šesēšémma</i>	
<i>ši</i>		<i>šēsina</i>	<i>ntšētšina</i>	<i>tšētšina</i>	<i>šesēšina</i>	<i>ntšesēšina</i>
<i>ándi</i>			<i>ntšētšiēna</i>	<i>tšētšiēna</i>		<i>ntšesēšiēna</i>
<i>nándi</i>		<i>šēsúwa</i>		<i>tšētšúwa</i>	<i>šesēsúwa</i>	
<i>sándi</i>		<i>šesēšina</i>	<i>ntšesēšina</i>	<i>tšesēšina</i>	<i>šesēšina</i>	<i>ntšesēšina</i>

VIII. *Defective Verbs.*

§. 112. By these we understand such verbs as occur only in certain Conjugations, or Moods, or Tenses, or Persons. The first three classes are already illustrated in the above, see §§. 54 and 74. But as a proof that the verb *nágeskin*, "I meet one," was rightly considered as a defective verb of the 2d Conjugation, I may here observe, that Ali assured me that the Mábr and Kóyām tribes still use the form *nángin* or *náneskin*, for "I go," of which the second conjugation is regularly *nágeskin*, "I go to, towards, i.e. I meet one."

Of Verbs defective in the *persons* we may here mention :

1. Certain reciprocal forms which do not naturally occur,

¹ And *šēsímma*.

except in the plural: *ándi tādēn, nándi tādūwī, sándi tādín; ándi tādē, nándi tādū and tādūwī, sándi tātē, tādō, tádi; ándi katadéndeā nándi katadūwīā, sándi katadēnyā; ándi tadēna, nándi tadūwa, sándi tādēna, "to meet."*

ándi tabánnynen, nándi tabánnuwī, sándi tabáktsei, "to agree, &c."

2. As imperative of *tseskin*, we only met with *áre! árogō!* and for the third person plural of *gágeskin*, *támui* is generally used, of which no other forms occur, except it be in the verb *múskin*, "to put on a shirt," perhaps = "to get into it."
3. Certain impersonal verbs, i.e. verbs with the subject *dínia* understood, whose final *i* may be long or short—

bñemtsi, "it is winter," or *dí-
nia bñemtsi*, id.
bētsi, "it is dry-season."
dibdifútši, "it is summer."
nengqltši, "it is rainy-season."
biglātši, "it is spring."
bunyētši, "it is night."
kauitši, "it is day."
déptētši, "it is midnight."

kau dábūtši, "it is noon."
kəṇawātši & lambođtši, "it is
famine."
kasalawātši, "there is plenty
(of provisions)."
krīguātši, "there is war."
kalāfiđtši, "there is peace,
prosperity."

4. Other Impersonal Verbs.

dámtšin, "it flows" (e.g. *nikí*).
tsúdūrin, "it falls" (viz. *délāgē*).
tšírētši, "it is verified" (e.g. *mána*).
tšlaktšin, "it drops" (e.g. *nikí*).
tsámbin, "it burns" (viz. *kánu*).
tsui and *tséti*, "it is enough."
séti or *šitō*, "it is enough for me."
ntséti and *ntsítō*, "it is enough for thee."
tsəpəndin, "it aches."

mbétši, "there is, there exists."

wūagátšɛ, "it happens."

wūagátši, "it has happened."

5. The verb *gámgin* is indeed regularly inflected, but *gáptši* is sometimes used impersonally; as, *sándi kām dɛgɛ ngáfon gáptši*, "four persons were left behind."

CHAPTER IX.

ETYMOLOGY OF ADVERBS.

§. 113. In an etymological point of view the Kanuri adverbs may be divided into *original*, *converted*, *deflected*, and *compound* adverbs.

§. 114. I. *Original Adverbs* are those which bear no trace of having been derived from other parts of speech. They separate into two classes; viz. those which are unlimited in their use, and those which are each confined to a particular verb or adjective. The former we call *general*, and the latter *specific* adverbs.

1. *List of General Adverbs.*

ái, "verily, truly, really."

ba, the sign of interrogation.

Perhaps it may be derived from the same source as the German "ob;" Old German "oba;" which, in Old German, was likewise used in *direct* questions see Becker's Gram. I., §. 176.

bágō, "not."

biā, "for nothing, in vain."

bug, *búggō*, "violently, with force."

dúgō, "first, at first, before."

ganí, "not."

gélé, "now."

kádag, "gently, softly."

kírú, *kírúma*, "again."

lintá, *lintárō*, "much, very, very much, too much, most."

ńda, "here, there, now, where?"

ngálle, *ngálte*, "ever, always, at any time."

ńgei, "so, thus."

ńgō, "behold, here," corre-

sponding with the Hebrew יְרֵאָה.	wdge, "soon, immediately, pre- sently."
sérag, "ever, constantly, al- ways."	wónte, "now, then."
tsébed, "the whole day."	yāye, "when" (relative).

2. *List of Specific Adverbs*, answering to our "very."

bug, búggō	ken	pau	sul	tsai
dē	kédég	pēt	šiliā	tsar
fārei	lai, lei	pēt	tarēt	tsēr
fōg	las	pūt	téles, télessō	tširit
fōg	lon	póleg	tēn, ndēn	tšit
fōr	mēu, mtu	póteg	tēs	
kurañ	ntšil	sálag	tim	

§. 115. II. *Converted Adverbs* comprise a number of substantives, adjectives, pronouns, and one postposition, which are used adverbially without undergoing any change of form. The following is a list of them.

1. *Substantives* converted into adverbs—

bāli, "to-morrow."	kérma, "presently."
bisgā, "yesterday."	kū, "to-day."
búnyē, "by night."	lēsa, "in the evening."
búrgō, "at first, originally."	mágarifū, "in the evening. about six or seven o'clock."
déregē, "next, after, at last."	méndē, "last year."
dértē, "at midnight."	mínwa, "next year."
fātsar, "at day-break"	wágarē, "on the day after to- morrow."
kātširī, "at vesper."	
kau dābū, "at noon."	
kémendē, "this year."	

2. *Adjectives* converted into adverbs: dāa, "quickly;" ganá, "a little, shortly;" gáral, "stretched out;" ŋgālā, "well;" sérin, "silently."

3. *Pronouns* converted into adverbs: átēmā, "therefore;" ndárā, "where, whither?" tūgō, "there, yonder."

4. A *Postposition* converted into adverbs: *gadi*, "as, as if, as when."

§. 116. III. *Deflected Adverbs* are either nouns with case-terminations or inflected verbs.

1. Adverbs formed by the *Locative* or *Instrumental Case*—

a. Of *Substantives*.—

<i>būrgōn</i> , "at first, originally."	<i>kārāṅgen</i> , "near."
<i>dēgan</i> , "without."	<i>ngántšín</i> , "before."
<i>dēlin</i> , "out of town."	<i>ngáfón</i> , "behind."
<i>fárin</i> , "above, on high."	<i>ségerin</i> , "aside."
<i>fúgun</i> , "before."	<i>tsúron</i> , "within."
<i>gánān</i> , "from childhood."	<i>tšáman</i> , "before, previously."

b. Of *Adjectives*.—

<i>díbin</i> , "badly."	<i>ngǎlān</i> , "well, fine."
<i>dúan</i> , "quickly."	<i>sulwceṭnyin</i> , "lazily."
<i>ilān</i> , "slowly, gently."	<i>tságitān</i> , "diligently, zealously."
<i>kánadin</i> , "quietly, meekly."	<i>tsúnyin</i> , "angrily."
<i>kārūṅen</i> , "fine, beautifully."	

- c. Of *Pronouns*: *átēmān*, "there, then; here, now; therefore;" *ndān*, "whence?"

2. Adverbs formed by the *Dative Case*—

a. Of *Substantives*.—

<i>dēgārō</i> , "without, out."	<i>ngáfōrō</i> , "back, backwards."
<i>dēlirō</i> , "out of town."	<i>ngántširō</i> , "before."
<i>fárirō</i> , "above, up."	<i>ségerirō</i> , "aside."
<i>fúgurō</i> , "before, onward."	<i>tsurōrō</i> , "within, inside."
<i>kārāṅgurō</i> , "near."	

b. Of *Adjectives*—

<i>díbirō</i> , "badly."	<i>ñigúburō</i> , "much, very."
<i>dúarō</i> , "quickly."	<i>sérinnō</i> , "silently."
<i>ilārō</i> , <i>ilānnō</i> , "softly, gently."	<i>súluweirō</i> , "lazily."
<i>kanadīrō</i> , <i>kanadīnnō</i> , "quietly, meekly."	<i>tilōmirō</i> , "at once, presently."
<i>káriturō</i> , "beautifully."	<i>tságitsārō</i> , "diligently."
<i>kétširō</i> , "sweetly, pleasantly."	<i>tsqúrō</i> , "angrily, violently."
<i>ñgqlārō</i> , "well."	<i>tsīremārō</i> , "truly."

c. Of *Pronouns*—

<i>áfirō</i> , "because."	<i>gadérō</i> , "more, again."
<i>atēmārō</i> , "therefore, on that account."	<i>ndárārō</i> , "whither? where?"
	<i>ndārō</i> , "whither? where."

d. Of *Numerals*—

<i>tilórō</i> , "once."	<i>yāsgurō</i> , "thrice."
<i>ndírō</i> , "twice."	<i>dégurō</i> , "four times," &c. see §. 47.

3. Adverbs are also produced by the *deflection* of the following *verbal forms*—a. An *Imperative*—*átē*, "not," see Syntax.b. A *Conjunctival*—*galágia*, "next year," per ellipsin for *dínia galágia*, "when the world will have been the present year."§. 117. IV. *Compound Adverbs* are formed in the following manner—1. By connecting a *substantive* and *pronoun*—

<i>bisgātē</i> , "on the day before yesterday."	<i>sāfi</i> , <i>yimpī</i> ? "at what time? when?"
<i>lóktetē</i> , "all that time, at this time, then, now."	<i>yímtē</i> , <i>yímturō</i> , <i>yímtēmā</i> , <i>yímtēman</i> , <i>yímtēmārō</i> , "at that time, at this time, then, now."
<i>nátēn</i> , <i>nátēman</i> , "there, then, immediately, at once," comp. the German "auf der Stelle."	

2. By a composition with *yaye* or *so*—

<i>kérmayāyē</i> , "now, at present."	<i>koágusō</i> , "till now."
<i>sāfiyāyē</i> , "at any time, always."	<i>ndárasōn</i> , "everywhere."
<i>yímpiyāyē</i> , "whenever."	<i>yímpisō</i> , "at any time, always."

3. By a composition with *gei—áfígei*? "in what manner? how? wherefore? why?" *átegei*, *átegeimyin*, *átegeirō*, *átegeíma*, *átegeímun*, *átegeímārō*, "thus, in such a manner" (*átegei* is at the same time a converted adverb, from the pronoun *átegei*, "such"). *kóagei*, (from *kū*?) "about this time;" e. g. *báltínwá kóagei*, "next year about this time."

4. By *Phraseological Composition*—*nátēn fúgun*, "next time, in future;" *wóntē ngáfōn*, "afterwards, hereafter;" *átē nánga*, or *átē nángārō*, or *átē nángátēmārō*, "therefore, on that account;" *átēn dúgō*, "then, at that time, at that moment;" *kūn kásēn*, "henceforth, in future;" *kū adúgusō* or *tām kúrō kuté*, "till to-day, up to this moment."

CHAPTER X.

ETYMOLOGY OF POSTPOSITIONS.

§. 118. The Kanuri has no *prepositions*, properly so called; for in most cases where other languages have prepositions, it makes use of substantives, but, in a few cases, it employs *postpositions* which correspond to the prepositions of other languages. The following are the postpositions in use—

1. *lan*, "on, upon;" e. g. *múskōlan*, "on the hand." This appears to have arisen from a noun *lā*, with the locative termination *n*; and, accordingly, *lā* and *n* may

still be separated from one another. I met with this separation in the following two instances—

tsūrī yāsgelātēn kōā gērgātsē, “on the third leap, the man was vexed.”

atēlāman āndi kārgeiyē, “it is on *this* that we live.”

2. *dērī* or *dērin*, “round, round about;” *e. g.* *bēlādēri* or *bēlādērin*, “round the town.”
3. *nānga*, “because of, for the sake of, on account of.”
abāni nānga, “for my father’s sake.”
4. *gadi*, or contracted into *gei*, “as, like;” *āfi gadi*, “like what?” *kōāgei*, “like a man.”

CHAPTER XI.

ETYMOLOGY OF CONJUNCTIONS.

§. 119. I. *Original* conjunctions, *i. e.* words which occur at present in the language only in the capacity of conjunctions, are either simple, or compound, or correlative.

1. *Simple* conjunctions—

rā, “or,” probably standing in the same relation to *rāgeskin*, “I like,” as, *e. g.*, *in* does to *in*, and *vel* to *velle*.

sei, *sai*, “except, but;” *tšā*, “except, unless, when;”
yā, “if.”

2. *Compound* conjunctions—

kwōyā, “if;” *āfeiya*, “if;” *yāyé*, “whether, if, although.”

3. *Correlative* conjunctions—

wa—wa, “both—and.” When added to *o* and *u*, the

w is generally dropped and *a* only appended: *súmōa mískōa*, "ear and hand;" *búltūa gádū* "the hyena and the hog."

In several cases "*i*" is changed into *u* when it ought to take *wa*, and then also assumes *a* only, instead of *wa*; e. g. *dígalwa bútsūa*, "a bed and a mat."

The *i* of the personal and possessive pronouns becomes *yu*, and then takes also *a*, instead of *wa*: *nyūa šyūa*, "thou and he;" *andyūa sandyūa*, "we and they;" *yānyūa abānyūa*, "my mother and my father." Sometimes, however, it becomes *nūa šūa*. A final *ε* is likewise changed into *u*; e. g. *yásgūa dēgūa*, "three and four."

n—n or *nyin—nyin*, "both—and, as well—as;" the simple *n* is used after nouns terminating in a vowel, and *nyin* usually after a consonant.

ō—ō, "either—or," viz. after a vowel: *kəldō kúloō*, "either the head, or the money = your money or your life!"

If the final vowel is *ε*, it becomes *u* before *o*: *yásguō dēguō*, "either three or four;" *sóloō kréguō* "either peace or war."

wō—wō, "id.," viz. after consonants, and rarely after vowels: *nēmwoō dāgalwō*, "either the house or the bed."

rā—rā, "whether—or," after vowels and consonants: *dímīrā pērā*, "whether a sheep or a cow;" *nēmra dīgalrā*, "whether a house or a bed."

kwōya—kwā or *kōa*, "if—so, if—then."

tšā—kwōga, "if, when."

§. 120. II. Only one of the converted conjunctions is compound, viz. *átēyāyé, átēyāérō*, "and yet, nevertheless," and all the rest are simple. Most of the latter are converted from

adverbs; as, *áfirō*, "why, wherefore;" *átēmā*, *átēman*, *atēmārō*, "therefore;" *dúgō*, "till, until;" *nda*, "then." One is converted from a postposition, viz. *gei*, "as," and two from verbs, viz. *átē*, "lest," which is properly an imperative, and *genyā*, which is properly a conjunctive mood.

CHAPTER XII.

INTERJECTIONS.

§. 121. The language appears to be rather poor in interjections, but we met with the following—

wóí! *woíó!* expressive of grief and pain; e. g. *woíó*, *tígini ngásō tseréndin*, "ah! my whole body is aching."

woíāyō! expressive of grief and complaint; e. g. *woíāyō*, *wúgā kógōsei*, "O! they have beaten me;" *woíāyō*, *yáni pátsēgē*, "O! my mother has died."

yoiwā! expressive of joy and surprise; e. g. *yoiwā*, *kídāni dátši*, "ah! my work is done."

CHAPTER XIII.

MECHANICAL CONSTRUCTION OF PROPOSITIONS.

I. *Simple Propositions.*

§. 122. In simple propositions the subject almost invariably stands before the predicate. This will here be illustrated by a number of examples.

1. *Indicative Propositions.*

a. *Positive—*

Álla mbétsi, "there is a God."
wu pángin, "I hear."

ši létši, "he is gone."
ándi tsasunúiyē, "we shall die."

Note 1. In propositions like *tšitsa sándi ndísò*, the expressed subject had better be taken as in apposition to the subject implied in the verb, and the whole translated, "they arose, both of them."

Note 2. The common order of words is inverted, when the statement is made that what precedes is a quotation (comp. Lat. inquit. E. says he); as, *yěsarāmī ganyá? gonō štrō komándē*, "dost thou believe? said our Lord to him;" *loktěfi tšnyen? gonō yāniyē*, "at what o'clock shall we rise? said my mother;" *kánūtē rúsgānī, kónō kēnyérirō búltiyē*, "I did not see the fire, said the hyena to the weasel;" *pántsan ndúma bágō, tšē dā pērōberō yā pērōbeyē*, "there is nobody in their house, says the girl's mother to the girl's father."

b. Negative—

mei tšēnī, "the king did not come."

mei tšīn bágō, "the king does not come at all."

wu pāngānī, "I do not hear it."

ándi tsasunuiyendē, "we shall not die."

2. *Interrogative Propositions.* These differ from indicative propositions merely by the *tone*, or by the affix *ba*, which is the sign of interrogation—

‘Allā mbětšī? or ‘Allā mbětšība? "is there a God?"

mei tšība? or mei tšī? "has the king come?"

mei tšīn bágōba? "does the king not come at all?"

ándi tsasunuiyendē? or tsasunuiyendēba? "shall we not die?"

3. *Imperative Propositions* can have their subject either expressed or included in the verb. In the first case, the subject likewise precedes the verb.

léné! or nī léné! "go thou!"

lénogō! or nándi lénogō! "go ye!"

lénýogō ! or ándi lénýogō ! "let us go !"
áte léněmmí ! or ní áte léněmmí ! "do not go !"

4. When the predicate is a substantive or adjective, it simply follows the subject, and is not connected with it by a copula ; but instead of the latter it sometimes has the affix *gō*.

Allā mei, or *Allā meígō*, "God is the king."
ši meína, or *ši meínagō*, "he is a prince."
ši málam ganí, "he is not a prince," or *ši málam ganígō*, id.
wu meíram ganí, or *meíram ganígō*, "I am not a princess."

II. *Complex Propositions*, with complements of the subject and predicate.

§. 123. *The complements of the subject* may be adjectives, numerals, possessive pronouns, and substantives, either in apposition, or in the genitive case, and participles which may likewise be complemented.

1. *Adjectives and numerals* always follow the subject —
ām wúra nā meíbērō létsei, "great men went to the king."
kām tálagā íši, "a poor person came."
mei ndí lẹbála tsádin, "two kings made war."
pẹr úgu tsagáši, "five horses have run away."
2. *Possessive Pronouns* are always suffixed to the subject, even when the latter is defined by adjectives or numerals—
kẹmándě kúra, "our Lord is great."
abántsa pẹrntsa tsaládi "their father has sold their horses."
mánāni tílō mbétši, literally, "my word one is there,"
i. e. "I have one word to say."
pẹrni kúrā nui, "my large horse died."
mánāntsa tširě gúltsei, "they have spoken their true words," *i. e.* "the truth."

3. *Nouns in the genitive case, or in apposition may precede the subject ; but generally they follow it—*

Bornúbē mei kām kúra and *mei Bornúbē kām kúra*, "the king of Bornu is a great man."

abánibē nēm kánuyē tsébuì and *nēm abánibē kánuyē tsébuì*, "fire consumed my father's house."

mei abáni lúptši and *abáni mei lúptši*, "my father, the king, has died."

‘Ali yayáni létši and *yayáni ‘Ali létši*, "Ali, my brother, has gone."

kām dēgē, kália, tsagáši, and *kália, kām dēgē, tsagáši*, "slaves, four in number," i.e. "four slaves have run away."

4. *Participles, with their complements before them, follow the subject—*

bárbū kām ‘dí kálgūni ndalgédāna mána tīlōma manátsānt, "the two thieves who were stealing my shirt did not speak one word."

wu nāntśúrō lénqna tátāntśe rúskī, "going to his place, I saw his child."

§. 124. The complements of the predicate may be adverbs, a next and remote object, and an infinitive, which may itself be variously complemented.

1. The adverbs may stand either before or after the predicate, yea, even before the subject—

bárbū ilān kádiō, or *bárbū kádiō ilān*, or *ilān bárbū kádiō*, "the thief came softly."

pēr dūarō ngérēmťšin, or *pēr ngérēmťšin dūarō*, or *dūarō pēr ngérēmťšin*, "the horse gallops quickly."

The same position is occupied by substantives which are used adverbially—

wu tsédin kádiskō, or *wu kádiskō tsédin*, or *tsédin wu kádiskō*, "I came by land."

ši mǔskōn kitā, or *ši kitā mǔskōn*, or *mǔskōn ši kitā*, "he caught it with the hand."

2. *The next and remote objects* can occupy all possible positions with regard to the subject, to the predicate, and to each other—

ši wúrō dǎ šō, or *ši wúrō šō dǎ*, or *wúrō ši dǎ šō*, or *dǎ ši wúrō šō*, or *ši dǎ šō wúrō*, or *dǎ wúrō ši šō*, "he gave me meat."

wu pēr metrō kǔskō, or *wu metrō pēr kǔskō*, or *metrō wú pēr kǔskō*, or *pēr wu metrō kǔskō*, or *wú pēr kǔskō metrō*, or *pēr metrō wu kǔskō*, "I brought a horse to the king."

kām kǎnāyē ngúbu tšétšǐn bǎgō, "a famine does not kill many people."

Sometimes the object and its verb are separated from each other by another verb—

wúgā dǎngem šigórēm̃ba? "wouldest thou stop and ask me?"

wu kǎ lífā kórōbē, lǎngin, dúgō Állāyē pǎlēsēge, búskē, "I ate to-day the corpse of an ass, which God showed me as I walked."

The position occupied by the next and remote object, can also be occupied by an object and an adverb, or an object and a noun used adverbially—

ši kitábugā ilān gótšǐ, or *ši ilān gótšǐ kitábugā*, or *ilān ši kitábugā gótšǐ*, or *kitábugā ši ilān gótšǐ*, or *ši kitábugā gótšǐ ilān*, or *kitábugā ilān ši gótšǐ*, "he took the book softly."

ši búltugā kǎšagarnyin tšétšǐ, or *ši kǎšagarnyin tšétšǐ*

búltugā, or kášagarnyin ši búltugā tšétši, or búltugā ši kášagarnyin tšétši, or ši búltugā tšétši kášagarnyin, or búltugā kášagarnyin ši tšétši, "he killed a hyena with the sword."

When a proposition contains an adverb, in addition to a next and remote object, the adverb has the same freedom of position.

wu bísgā pēr metrō kúskō, or bísgā wu pēr kúskō metrō, or wu pēr kúskō bísgā metrō, or wu pēr kúskō metrō bísgā, or wu pēr bísgā metrō kúskō, "yesterday I brought a horse to the king."

3. The same freedom of position is also extended to an infinitive and its complements which may qualify the predicate—

wu kúyinturō létē rágeskī, or wu létē rágeskī kúyinturō, or kúyinturō wu létē rágeskī, &c., "I like to go far away."
wu pérni kásugurō ntsátō wángī, or kásugurō wu pérni ntsátō wángī, or wu pérni ntsátō wángī kásugurō, or wu kásugurō pérni ntsátō wángī, "I will not take my horse to market."

III. Junction of Propositions.

§. 125. In connecting propositions with each other, various means can be adopted—

1. *Conjunctions*, e. g. *ni wúrō kídā šidēm kwōyá, wu nígā beāntsósokō, "if thou workest for me, I will pay thee."*
2. *The Conjunctional Mood*: *ni abánigā rímīa ši labártē gúlēntsonō, "when thou shalt see my father, he will tell thee the news."* *wu pátorō wólťeskē lénigā, am páto bēyē wúró, "ndán kádīm?" tsányā wúyē "káragan kádískō" nēskīa, am páto bē wúró "tširē gúlēmī" tšédábá? "if I*

return home, and the people at home say to me, 'whence camest thou?' and I tell them, 'I came from the forest,' will the people at home say to me, 'thou hast spoken truth?'"

wu, kánurō sunōtēm lēgasgēnyā, kánu rúsganí, "I, when thou sentest me for fire, and I had gone, did not see fire."

3. Sometimes propositions remain formally *unconnected*, which, in other languages, are joined by conjunctions.

a. Interrogative subordinate propositions:

ngǎlōndē rutyē tsúlugibá, "let us see whether our beans have come up."

wúné abáni tšiba, "see, if my father has come."

- b. Subordinate propositions expressive of the object of a principal proposition, they being included between the subject and predicate of the latter. The conjunction omitted here is the propositional article, which is also frequently omitted in other languages—

mei Fulátāwa tsagášin tsúrui, "the king sees the Phula flee."

ši tšéntsę dǎgél tsętei nótši, "he knew that the monkey held his rope."

tšā wu tsábālan wúa nyúa kǎlā fóktsēiyē nōņsggǎnǎ kwōya, "if I had known that you and I would have met."

bárbu ši kándirayē šigǎ gurétšin nótseņí. "the thief knows not that the hunter watches him."

4. There is in Kanuri a peculiar *encasement of propositions*, one proposition being, as it were, parenthetically inserted or encased in another, which we have sometimes to express by a participial construction, or a conjunction.

ši tsúro pərbē, ágō tsúro pərbēn degánā nótseñi, tšifunātē,
 "he who had bought the belly of the horse (what was
 in the belly of the horse he knew not.)"

sandigā dábuntsa fóniñem tei, "catch them and tie their
 neck."

wōkitātē, málamawa bóbōtsa, karánógō, "call the priests,
 and read the letter."

sándi nášā tlon, metyē ná tšō, náptsāna, "they were sitting
 on one side, the king having given them a place."

ándi ná pěrōñembērō, kámurō rágē nyē, kákyē, "we are
 come to thy daughter, as we thought we would like
 her for a wife."

nā ngālārōbērō, ši kėribē tségā, kádiō, "he came to the
 place of the ram, following the footsteps of the dog."

kámūtē wúro nígā dē šē! "as for this woman, making mar-
 riage, give her to me," i.e. give her to me in marriage."

ngúdō kėndegellan, am 'gāsō šígā tsáru, pártse, "the bird
 flies from the court, the people all seeing it."

nā dágelsō kasálteirō, kóuntse ganá gótse, gerátse, tši, "he
 came to the place where the monkeys bathe, having
 taken to himself a little stone and concealed it."

pěrōntse karagārō kóayē gótse gágē, "the man took her
 girl, and entered the forest."

karáminítē, wu šiga sóbā abániberō, nígā dískē, yíski, "as
 for my younger sister, I gave her in marriage to
 my father's friend."

nirō gerángē kíguskō, "I hid it, and brought it to thee."

kámū sandírō kómbū gótse kėinyā, "the woman having
 taken food and given it to them."

abántsurō nké gótse tšō, "she took water and gave it to
 her father."

áte, búndiyē nígā tse góntseñi, "lest a beast come and
 take thee."

wu bēla gadérō tátāni táskē lėñeskin, "I will take my child
 and go to another town."

CHAPTER XIV.

SYNTAX OF SUBSTANTIVES.

§. 126. The *proper names* of persons are generally accompanied by that of a parent, in the following manner: the *patronymics of males* are derived from the name of the *mother* by means of the adjective-termination *mi*, and the *patronymics of females* from that of the *father* by means of the adjective-termination *ram*.

1. *Names of males—*

‘Ali Eīsāmi, i.e. “*Ali*, whose mother was *Eīsā*.”

‘Atši Kódōmi, i.e. “*Atši*, whose mother was *Kódō*.”

Ngōama Nānāmi, i.e. “*Ngōama*, whose mother was *Nānā*.”

Mastāfā Kēlūmi, i.e. “*Mastāfā*, whose mother was *Kēlū*.”

‘Ibram Kārēmi, “*Ibram*, whose mother was *Kārē*.”

2. *Names of females—*

Eīsā Magātšīram, i.e. “*Eīsā*, whose father was *Magātšī*.”

Līḡeram Wūmarram, i.e. “*Līḡeram*, whose father was *Omar*.”

Kārū Aṣēmāram, i.e. “*Kārū*, whose father was *Aṣema*.”

Pēsām ‘Atšīram, i.e. “*Pēsām*, whose father was *‘Atši*.”

Tsārā Būgarram, i.e. *Sarah*, whose father was *Bugar*.”

The *profession* or *office* of the *father* is often added to the proper name in a similar manner—

1. *Names of males—*

‘Ali Eīsāmi mālammī, i.e. “*Ali*, whose mother was *Eīsā*, and whose father was a priest.”

‘Ibram Kēlūmi mālamtinī, “Ibram, whose mother was Kēlūmi, and whose father was a cattle-owner.”

Dāla kōgānāmi, i.e. “Dala, whose father was a soldier.”

2. Names of females—

Māriam ‘Atšīram mālāmram; i.e. “Mary, whose father was the priest Atšī.”

Kāru kōgānāram, i.e. “Karu, whose father was a soldier.”

Eisā bēlamāram, i.e. “Eisa, whose father was a magistrate.”

§. 127. The sons of kings and of the first minister of war (*keīgama*) are termed *meīna*, and the daughters *meīram*. But both these words have the peculiarity of being placed *before* the proper name, as substantives, corresponding to our “prince” and “princess;” although originally they appear to have been real adjectives. In order to express whether a prince or princess is the son or daughter of the king or of the first minister of war, *meīmī* and *meīram*, or *keīgamāmi* and *keīgamāram* are respectively joined to the name.

Children of the king—

meīna Būgar meīmī, “prince Bugar.”

meīna Eīsāmi meīmī, “prince Eisami.”

meīna Mūsā meīmī, “prince Moses.”

meīram Tsārā meīram, “princess Sarah.”

meīram Eīsa meīram, “princess Eīsa.”

meīram Kēlū meīram, “princess Kēlu.”

Children of the *keīgama*—

meīna ‘Alī keīgamāmi, “prince Ali.”

meīna Ibrām keīgamāmi, “prince Ibrahim.”

meīram Tsārā keīgamāram, “princess Sarah.”

meīram ‘Ašā keīgamāram, “princess Asha.”

meīram Būgarram keīgamāram, “princess Bugarram.”

The grandsons of a king and of his first minister of war are termed *meidugū*, and the granddaughters *kīngī*. But the king's grandchildren add to their name *meināmi* and *meināram*, and the *keigama*'s grandchildren, *keigamāmi* and *keigamāram*.

meidugū 'Ali *meināmi*, "prince Ali."

kīngī Tsārā *meināram*, "princess Sara."

meidugū Bugar *keigawāmi*, "prince Bugar."

kīngī Kārē *keigamāram*, "princess Kare."

Note.—The children of a *meidugū* and *kīngī* have no further distinguishing title, but merely add to their own that of their parents, like other people—'Ali *meidugū*, 'Ali *kīngīmi*, Eisa *meidugūram*.

When the king is addressed, the word *kóma*, which, like our "Lord," is also used in addressing God, is usually added after the word *mei*, e.g. *mei komāni*, "my lord king."

§. 128. The Kánurī language has no words exactly corresponding to our "Mr.," "Mrs.," "Sir," "Madam," and in their stead it uses terms which properly denote family-relations. These terms can be used with or without the proper name, and have generally the suffix of the first person singular of the possessive pronoun.

yáya, = "great grandfather," "great grandmother," is used in addressing extremely old people, who are thereby designated as being able to be somebody's real great grandparents, a thing considered most honourable, e.g. *yáyāni*, "my great grandfather!" *yáyāni* 'Ali, "my great grandfather Ali;" *yáyāni* Eisa.

kagá = "grandfather," "grandmother," is used in addressing aged persons, if, by way of compliment, one wishes to express himself so much their junior, that he could be their real grandchild, e.g. *kagāni*, "my grandfather;"

kagáni 'Ibrām, "my grandfather Ibram;" *kagáni Tsārā*, "my grandmother Sarah."

āba = "father" and *yā* = "mother" are used, the first in addressing males, and the second in addressing females, to whom one wishes to show filial reverence. This is the usual mode of address, answering to our "Mr." and "Mrs."—*ābāni*, "my father;" *yāni*, "my mother;" *ābāni Bugar*, "father Bugar;" *yāni Kārē*, "mother Kare."

yayā = "elder brother," and "elder sister" is used in addressing males and females whom one considers older than oneself, and yet not old enough to be one's parents, e.g. *yayāni*, "my elder brother;" *yayāni Dālā*, "elder brother Dala;" *yayāni 'Amsa*, "elder sister Amsa."

karāmi = "younger brother, younger sister," is used in addressing males and females whom one considers younger than oneself, and yet not so young as to be one's children; e.g. *karāmini*, "my younger brother;" *karāmini Suleiman*, "my younger brother Solomon;" *karāmini Sābēa*, "my younger sister Sabea."

tāta = "child, son, or daughter," is used in addressing those whom one considers so much younger as to admit of one's being their parent, e.g. *tātāni*, "my son;" *tātāni 'Isā*, "my son Jesus," also *tātāni kēngālī Isā*, id. If one addresses a female, *pērō* is necessarily added after *tātāni*, e.g. *tātāni pērō*, "my daughter;" *tātāni pērō Ngodli*, "my daughter Ngoali."

dīgō = "grandchild, grandson, and granddaughter," is used in addressing youths and children over whom age and experience gives one the superiority of grandparents—*dīgōni*, "my grandson;" *dīgōni Mūsa*, "my grandson Moses;" *dīgōni Aīa*, "my granddaughter Eve."

yayāri = "great grandchild, great grandson, great granddaughter," is used by very old persons in addressing young people—*yayārinī*, "my great grandchild;" *yayārinī 'Edirisa*, "my great grandson Edirisa;" *yayārinī Magdaltum*, "my great granddaughter Magaltum."

§. 129. *A peculiar use of certain other substantives* may here be noticed:

dīniā or *dīniā* is often used when we predicate a thing of the grammatical subject—

dīniā kau dābū, lit. "the world is noon," *i.e.* "it is noon."

dīniā bunētšī, lit. "the world has become night," *i.e.* "it has become night."

dīniā binḡmtšī, lit. "the world has cold season," *i.e.* "it is cold season."

dīniā nḡngaltšī, lit. "the world has rainy season," *i.e.* "it is rainy season."

dīniā bāntenḡwa, lit. "the world is hazy," *i.e.* "it is hazy."

dīniā kḡnā kadīnyā, "when a famine had come."

dīniā nḡmtsḡlam, "the sky is darkness," *i.e.* "there is darkness."

dīniā tšīšī, "there is a commotion, an uproar."

kāma, "companion, associate," is used for our "other," as the Hebrew עַל and אֲנִי.

wūtḡ kḡangā kāmānḡm, "as for me, a man thy fellow," *i.e.* "who am a man as well as thou, like thyself."

būrgōwa kāmāntsūā kḡlā fōktsāna, "one cunning one met with the other."

ndūndē kāmāntsḡgā kōtseyāyē, nī tšūrum, "thou shalt see whoever of us surpasses the other."

āgō tīlōrō dīmātē, kāmāntsūrō dīmḡmi kwōyā, "if what thou doest to the one, thou doest not to the other."

nā, "place," is used in connexions where other languages employ the word "hand," or personal pronouns, or even the verb "to have."

mālam wōkḡta nānyin tḡmāgī, "the priest took the letter from my hand."

árgem nántsan ganá ganá tsémāgē, "he takes very little millet from their hand."

kérmei nántsen máskē, "I take the kingdom from him."

nā komāndēbērō lēgedányā, komāndērō: "*ándi nānēmō káshyē*." *Komāndē sandírō*: "*áfi nānyin mānuwī*?"

"when they had come to our Lord, they said to our Lord: 'we are come to thee.' Our Lord said to them: 'what do you want of me?'"

wu kamāgen bāgō nānyin, "I have no honey."

For *rō* and *kālā*, see §. 193; for *kām*, *kōa*, *kōāngā*, see §.

sānyā, "profession," has this peculiarity, that, when the profession is specified, it is never done by the concrete, but always by the abstract noun.

krīgē or *nōgana sānyānīgō*, "I am a soldier by profession."

yāntē sānyāntsūgō, "he is a fisherman by profession."

sābr sānyā sōbānībēgō, "my friend is a merchant by profession."

ši nāndirā or *bārā sānyāntsūgō*, "he is a hunter by profession."

The same rule holds good in reference to *kágalla*, "rank, office," e. g. *ši kágallāntse nátsalla*, "he is a general by rank."

kágallānēm nēmbēlābā? "art thou a magistrate by office?"

Use of the Cases—Nominative.

§. 130. Few languages having developed a real *Nominative* termination, it is natural that the Bornu should not be very rigid in its use, but often omit it. A noun is often sufficiently marked out as the nominative, when it stands in the proximity of other words with oblique case-terminations. But the use of the nominative termination is a means by which the subject of a proposition can enjoy a more extensive *freedom of position*, without producing any ambiguity in the

construction. It would seem, that this nominative suffix (*ye*) is generally long, but not always.

kandye sandīgā tsétei, "hunger seized them."

túlōye kāmāntségā tsúgōrē, "one asks the other."

kəṇemyē sandīgā gótse, "sleep overwhelms them."

tšilwā ngampātuyē tšin gótse, "the cat takes the rat in the mouth."

nəm gdlifubē kánuyē tsébū, "fire consumes the house of the rich man."

tša mei Bórnumārō kōganawāntsiyē gulgēda, "said his soldiers to the king at Bornu."

§. 131. The *Nominative termination* is sometimes retained before another case-termination—

wúyērō rášide kām yásge šēogō ! "give me three men !"

yáte málamyērō ! "carry him to the priest !"

nandiyērō álla bárga tsaké ! "may God bless you !"

wúyēga sáte ! "carry me !"

kitábuyēga gótsei, "they took a book."

árgalámyēga gótsei, "they took a pen."

This may be the case, even when the *accusative termination* which should follow it is *omitted*, so that, in fact, the nominative becomes an accusative—

yāntsiyē tširūnī, abāntsiyē tširūnī, "he cannot see his mother, he cannot see his father."

dātiyē ngdsō dēnogō, "cook all this flesh."

bēlan kāmuyē déptsānī, "they do not leave a woman in the town."

árgemyē rúntsən gānānogō, tširāyē rúntsən gānānogo, "lay down the corn by itself and the sand by itself."

yalāyē wútšī, áṇemyē wútšī, "he looked at the north, he looked at the south."

Genitive.

§. 132. With regard to the *position of the genitive* it may be

said, that, in most cases, it immediately follows the word which it qualifies. But this order, although predominant, is yet not unfrequently reversed; and sometimes there is even another word intervening between the genitive and its governing noun. The following instances will illustrate these three different cases—

1. *mána állabē*, "word of God."
tširē mánabē, "the truth of the word."
kánu nēm abánibē tsébui, "fire consumed my father's house."
kitábu yayánibē šē, "give me my brother's book."
2. *kúguibē kénā yétsēmin* ? "canst thou destroy the appetite of fowls."
kóabē tšē wuitsē, "he looses the man's rope."
táta dúlima sóbantsibē mána pāngányā, "the leprous boy having heard his friend's word."
šímā pérótibē kóā, tsē, "he shall be the girl's husband, said he."
ām wúra kaúbē tsou pāngédányā, "when the great men had felt the heat of the sun."
3. *ngampátū tsába wútsin kúguibē*, "the cat sees the way of the fowls."
nikt tsúlōri ngdlōbē, "the water of the beans boiled."
dfi rágem krtgibē ? "what (implement) of war dost thou like ?"

§. 133. Of the various relations expressed by the genitive, that of *possession* predominates (*genitivus possessivus*)—

- kálā állabē* or *kéntšī állabē*, "servant of God."
pátō abánibē, "my father's house,"
táta yayánibē, "my brother's son."
bérni meibē, "the king's residence."
tsáneí kámubē, "the woman's clothes."
ándi Bórñubē, "we of Bornu, or belonging to Bornu."

The *material*, also, of which a thing consists, its *quality* or the *profession, rank*, and *office* which one has, can be expressed by a noun in the genitive, (*genitivus qualitativus*)—

lītsām lifulabē, “a bridle of silver.”

lītsām sūbē, “a bridle of iron.”

kóšša gēsgābē, “a wooden spoon.”

kóšša lifulabē, “a silver spoon.”

ngáwa kárambē, “a shield made of an alligator’s hide.”

ngáwa ngáranbē, “a shield made of a wild-cow’s hide.”

kášagar sūbē, “an iron sword.”

sóbāntsē málambē, “his friend, the priest.”

sóbāntsē kērdībē, “his friend, the heathen.”

abáni bēlamābē pátsegī, “my father, the magistrate, has died.”

sóba meínābē kándirābē pátsegī, “the hunter, the prince’s friend, has died.”

nítē sóbāni tširēbē, “thou art my friend of a truth; or, my true, real friend.”

nī pátōbē, wu dēlibē, “thou art in the house, I in the field; or, thou belongest to the house, I to the field.”

The lack of a *partitive* use of the genitive is supplied by the postposition *lan*, or by placing the whole of which part is referred to absolutely at the head of a proposition—

táta kánibē ndílan tilō kolótšē tilō gótšē, “of the two kids he leaves one and takes one.”

tsánei ilífi rágēm? lit. “as to cloth, what sort dost thou like? *i. e.* “what sort of cloth dost thou like?”

§. 134. A genitive whose governing word is not expressed has frequently to be rendered in English by, “men, people, followers, disciples,” or by words like, “work, office, duty, speech, life, suffering,” &c.—

nábi 'Isabētē sándi kāmū tilō gótsa, "the followers of the prophet Jesus take one wife."

állabēma šīgō tšē, "he said, that he belonged to God; or, was God's servant."

kóabē tsúlugī, "the man's business is over."

abánibē dátši, "my father's speech, or work, or life, is over."

bēlamābē bēla gurēta, "it is the magistrate's to keep the town."

kárgunmābē kárgun kēntšō, "it is the doctor's to give medicine."

búltū dágēl tllō dábubēn tséptā, "the hyena takes one monkey by the neck."

kāmū kómāndēbē tšēqāmbi, "the woman paid her debt (*kásu*) to our Lord," i. e. she died.

āndi šīga múskōben tetyendē kwōyá "if we do not take him by his hand."

kasgimābērō légonō, "he went to the diviner's."

abánibērō léngin, "I go to my father's."

állabēma šīgō, "God's will be done."

fúgubēmātiyē tsúrūnī, "he who was before saw it not."

wu kērmei šībēn māsķī, "I have taken the kingdom from him."

wúbē dátši, "it is all over with me, I am as good as dead."

§. 135. The Kanuri, not admitting of composition, has sometimes to make use of a *genitive*, where *we* can *compound*—

rúngō árgembē, "millet flour."

kāngádi pēbē, "cow-horn."

kída kúlōbē, "farm-work."

tábera nēmbē, "house-door."

ngampátū káragābē, "bush-cat."

ši kárgūa tširēbē, "he is true-hearted."

Sometimes the genitive is used in a connexion where it must be rendered by our "for, to, in order to, against, towards"—

- kátsuma kāmūnībēn kágēn wūrō šīmā*, "he having given me clothes both for my wife and myself."
- kēlfūnēmīṭē lebatabēbā?* "is this thy natron for trade?"
- bēogō gēsgā tsáltabē*, "axes for cutting trees."
- kátkunni tsēṭenī*, lit. "it does not reach my load," i.e. "it is not yet a load for me."
- sóbāni nēm kāmuntсібē tēmtšī*, "my friend built an house for his wife."
- kárgun káramābē*, "a charm against witches."
- kóā tsábā pāntсібē gótšē*, "the man took the road towards his home."
- ágō kómbuntsábē tsīfū*, "he buys something for their food."
- tsálintšē kou gótībē šīrō tšin*, *bēogōntšē gēsgā kántībē šīrō tšin*, "he gives him his bag for taking stones, and his axe for cutting wood."
- kúmōntšē nkt ntsábē gótšī*, "he has taken his calabash for drinking water."

§. 136. It is surprising, that the Genitive termination is often added to an *inflected verb*, or even to a longer *proposition*, similarly to the Hebrew, where a noun can appear in the state of construction before a proposition, e.g. 1 Sam. xxv. 15, *בְּלִי יָמֵי הַתְּהִלָּה לַנָּשִׁים*; and it is still more surprising that, even in this latter case, there can be an ellipsis of the governing noun, when it may be gathered from the context,

- lókṭē tštnógōbē*, lit. "the hour of 'rise ye,'" i.e. "the hour when God will say 'rise!'" i.q. *lókṭē tštībē*, "the hour of rising," i.e. "of the resurrection."
- nemē 'ágō yásgēṭē ndásō ngúbugōbē'* *nemē badígonō*, "he began to tell the tale of 'which three things are the greatest?'"
- kóā gédīrō debátsēgēnābētē sirtogō*, "flay the one (sc. sheep) of that man who has killed it towards the east."
- mána wásīlī rúntšē nemētšimbē šī pántšī*, "he heard the word which the white man was saying by himself,"

which is the same as : *mána wásili rúntse nemétsse-náté ši pántši.*

tatoánemwa bu, dúgō lénógōbē, "thou and thy children may eat, before you go."

§. 137. If a word is defined both by a *noun in the genitive and a possessive pronoun*, the latter is suffixed to that word, and the genitive follows it, in the same way as adjectives do, a construction which we also meet with in Hebrew, *e. g.* *לְיָמֵי מְנוּחָה*, "my refuge of strength," *i. e.* "my strong refuge"—

kásunindē ngálōbē mányē, "let us seek our bean-seed," *i. e.* "beans for seed."

gōdēántse nktbē tsífū, "he buys his water-calabash," *i. e.* "a calabash to fetch water in."

lētēndē kúbēté, "this our going of to-day."

neméntsa áširbē nemétsēi, "they speak their word of secrecy," *i. e.* "their secret word."

kámūntse nlgābē, "his wife of matrimony," *i. e.* "his married wife."

káreintse krígibē tsáptse, "he takes his war-instruments together."

kášintse kómbubē širō tšin, "he gives him his provision of food for the journey."

§. 138. But generally the genitive and its governing noun, forming only *one logical word*, are also to such an extent dealt with as a *grammatical unit*, that case-terminations and pronouns—often both at the same time—are affixed to the word in the genitive, instead of that qualified by it.

sándi nā sóbānibērō lētsa, "they go to my friend's place."

nā am wúrabērō tsəski, "I came to the place of the great men."

wu táta málam kúrabēga rúski, "I saw the son of the great priest."

tši pérō meibē pátsēgēndābērō p̄tsēgē, "he holds it to the mouth of the king's diseased daughter."

kóayē p̄fran tsūrō kánubēn tsutúlūgē, "the man takes the leg out of the midst of the fire."

ñgō, wu t̄sēskī mána bisgābētūrō, "behold, I have come on account of the word of yesterday."

t̄ši t̄šinnābēn, dātsē, "he stops at the entrance of the gate."

āba pérōbēga lafēātsē, "he salutes the father of the girl."

wu nā kánubētūrō légasgānyā, "I having gone to the place of this fire."

kásugū bēla gadābērō létsei, "they went to the market of another town."

nā létē kábū t̄lōbērō sandīgā kēsātō, "they carried them to a place of the distance of one day's walk," *i q. nā létē kábū t̄lowāro sandīgā kēsātō.*

š̄ni nd̄sō káligi k̄ngarbēyē súktsē, "a thorn of the kangar-tree pricks both my legs."

§. 139. When a noun is both defining and defined (the former in regard to one that precedes, and the latter in regard to one that follows) it *may* assume the genitive termination, but more generally it is without it—

sártē kásuga bēlamāšibē tsēte, "it is the time for the market of a neighbouring town."

kām t̄ši t̄šinnābē, "a porter."

t̄igē p̄erbē kóabē kirún̄yā, "he having seen the skin of the man's horse."

p̄tō bēlāma bēlabērō légonō, "he went to the house of the magistrate of the town."

§. 140. The genitive is *pleonastic*, when it is connected with a possessive pronoun, just as in the German provincialism—"meines Knaben sein Buch," or "meines Freundes sein Name"—

ȳimtēma kitábubē ngúbūnt̄sē nōgēda, "on that day they knew the abundance of books."

mđlamnibē tsūntsēṭṭe, kōa mđlam Eisāmi, "my priest's name was, priest Eisāmi."

d̄ba p̄rōbē tātābē lāfēāntsē tsēmāḡe, "the girl's father accepts the boy's salutation."

bēlātibē tsūntsē Kalālāwa, "that town's name was Kalalawa."
meitibē abāntsē kūra, "he was the king's great uncle."

meibē karāmintsē meṭna bōbōtsē, "the king's sister calls the prince."

kandira t̄lōbē kidāntsē am wūrayē tsārui, "the great man had seen the work of the one hunter."

§. 141. The genitive is sometimes avoided by the use of a possessive pronoun or an adjective in *wa*.

māna hāmma pāntš̄in bāḡō, "he did not hear the word of any body."

nēm kānibē tš̄innāntsē p̄rēm̄ts̄a, "they open the door of the goat-house," i. q. *tš̄inna nēm kānibē p̄rēm̄ts̄a*.

kāliātē tsūntsē Tš̄ētš̄ē, "that slave's name is Tshetshe, i. q. *tsū kāliātibē* &c.

būnītē tsūntsē dāḡun bōbōtsēi, "they call the name of that fish Dagu," i. q. *tsū būnītibē*, &c.

wu mánātē pāntēntsē wāḡḡana, "I dislike the hearing of this word," i. q. *wu pāntē mánātibē wāḡḡana*.

mei kāmuntē tātā p̄rō kēāmbō, "a king's wife brought forth a girl."

d̄imi dābuntē kálaktš̄i Pot̄ero, "he directed the sheep's head to the west."

Dative.

§. 142. The proper import of the dative appears to be that of motion towards a place, and therefore it is used after the question "whither?" Then, by applying the idea of motion to time, it is also used of *temporal* duration after the question, "how long?" But although this is its general force, it is sometimes used to indicate quiet rest in a

place after the question "where?" just as languages, which use prepositions, frequently express motion towards and rest in a place by the same preposition. And, accordingly, it is also used in a temporal sense after the question "when?"

Note. The dative termination is sometimes omitted, probably through carelessness of the speaker—
gédi gágā kúrābē lētsə, "he went under a large tree."
lētsa nəm lemānbē, "they go to the warehouse."

§. 143. The dative used of *motion or direction in space*—

kúlorō tátoántə bóbōtsə, "he calls his children to the farm."

tšigāntsurō tsakə, "he puts it into his bag."

tšē dábuntsārō tsəgəgəgə, "he ties a rope to their neck."

búltū káragāntsurō abgātənyā, "the hyena having started for its forest."

búltū tšín nántsarō, sandiyē nā búltubērō tsei, "the hyena comes to them, and they to the hyena."

dími dábantsə Potērō kalátš. yāyé, kóa Gədirō kálaktšəgə dímiga Gədirō debátšəgə, "whenever the sheep had turned its neck to the west, the man turned it to the east, and slaughtered the sheep towards the east."

The dative used of *rest in space*—

kāmū tátāntsúa kəñemmmō bōgədányā, "when the woman and her child lay asleep."

§. 144. The dative used of *continuation in time*.

kántəgə ndirō nabgasgányā, "he having sat down two months."

kábū mágērō ləgónō, "he went on one week."

kábū yásgurō tsúrō nkībən degetyā, "it having remained three days in water."

kábú máḡe ndí, yásḡḡḡeirō tús̄sa, "they wait for about two or three weeks."

wu búnyērō kádískō, "I came in the night, or by night."
kábú gandrō kargúnyā, "they having lived a few days."

§. 145. There is a kind of *absolute* dative, indicating a general relation or reference, which must be expressed in English by "as to, with regard to, according to." This use of the dative, however, does not appear to be very frequent.

kām núnan, kām 'gányinturō ndásō ngúbugō ? "with regard to the dead and the living, who are the more numerous?"
dínar tsurórḡ kátkuntsurō, "he takes gold according to his load," i.e. "as much as he could carry."
mína núnārō nót̄sení, "he knew not of the dead lion," i.e. "that the lion was dead."

§. 146. The *remote object* of doubly transitive verbs is always in the dative case, and especially also the *price* at which any thing is sold.

wu kedrigā kígōrḡskō mána tilórō, "I asked the old man for a word."
ndágurō ládḡmin ? "at how much dost thou sell it?"
wu péni wútsenārō ladḡskí, "I have sold my cow for twelve dollars."
ngúrdegirō wúgā séḡḡnā, "it has made me a lame man."
sándi sóbāni bḡlamārō gānátsei, "they made my friend magistrate."
wu sḡā sóbānirō kḡrēḡskí, "I have chosen him for my friend."
ḡi wúgā logóḡi ḡḡó kómbubērō, "he begged food of me."
kúlōni rét̄sei náyā ḡḡgurō, "they divided my farm into four parts."
márteḡḡḡé mánāni kāmūḡḡmmō gúllé, "please, tell my word to thy wife."

kómāndégā kégorō, ágō kárgentsádbērō, "they asked our Lord concerning something they had at heart."

níga dērō kóltseiendé, "we cannot let thee (*sc.* go) empty."
állā kábuntse kúrugurō tsédé! "may God make his days long!"

§. 147. In close connexion with its preceding use, the dative also indicates the person or thing for whose *benefit* or *harm* anything is done (= *dativus commodi et incommodi*)—

málam sandirō állā logótse, "the priest begs God for them."
abáni ná kárgunmádbērō létši wúrō, "my father went to the doctor for me."

‘Ali nem témentši kámuntsurō, "Ali built a house for his wife."
wúrō kām mánógō! "seek somebody for me!"

málam kárgun tsédé Fulátasorō, "the priest makes a charm against all the Phula."

§. 148. In the following examples, where the dative expresses the *purpose* or *object* of an action, it is analogous to the supine (see §. 262); and the difference is merely, that in these cases it is joined with a noun, whereas in the supine it requires an infinitive—

wu nítrō léngin, "I will go for water."

ágō gadērō ganí nānēmō káshyē, "we have come to thee for nothing else."

kúrguligā lebálārō tsétā, "he seizes the lion for a fight."

kāmā gésgārō létseña, "the woman is gone for wood."

káliāwa kām'di légeda ságurō, "two slaves went for grass."

§. 149. And in full contrast with its use just mentioned, the dative also marks the *cause*, *motive*, *reason*, from which an action proceeds, in which case it has to be expressed in English by "on account of, because of, from, through, by," &c.

mána nytia meindwa nemēnuwáturō kádiskō, "I am come on

account of the word which thou and the prince have been speaking."

mána átēmārō ni yīrēmin? "wilt thou cry because of this word."

nā meibērō nēmtálagārō létse, "he goes to the king on account of his poverty."

kaligimō núnātē tīgīntse degēndin, mána kátsalla krīgibērō, "the dead camel's skin shook at the word of the war-chief."

tátoántse ngásō kǵnārō tsáširin, "all his children cry from hunger."

ngō, wu tseški mánandē bīgābētūrō, "behold, I have come because of our word of yesterday."

kúrrüntse tsarǵani nēmdībintsúrō, "they do not like the sight of him, because of his badness."

šiga állan māgīngāndētmārō, wúga kolóš, "he left me on account of my entreating him for God's sake."

Accusative.

§. 150. The accusative termination which seems to be often short, is as frequently omitted as it is used, because this case can generally be easily known from the context, even without distinction of form. It is especially under the following circumstances that the accusative termination can be omitted, without producing the slightest ambiguity—

1. When the subject is distinguished by the nominative termination—

ngampátū kériyē gótsē tsúndi, "the dog took and swallowed the cat."

ágō rōnēmyē tserǵenātē, "something which thy soul likes."

táta ngúdōbē tīlō káruwāyē tsédirō kológányā, "the storm having thrown one young bird upon the ground."

2. When the subject stands *before* the object and verb—
mei keigamā bóbōtsē, "the king calls the general."

sóbani kitábú gótši, "my friend has taken the book."
málam tsúgútò yáyáni, "the priest fetched my brother."

3. When the objective inflection of the verb points out the accusative—

ši nẹngali rum bágò, "thou dost not see him in the rainy season."

kū wu állayē bānāsẹge, "to-day God helps me."
wu komándē sẹrdyī, "the Lord loves me."

For the accusative with a nominative termination, *see* §. 130.

Locative or Instrumental.

§. 151. This case, as is intimated by its name, expresses the idea of *place* and of *instrumentality*, thus corresponding to the Latin *ablative*.

As *locative* it generally conveys the idea of quiet rest or existence in a place, but sometimes also the idea of motion from or to a place, in the same way as the prepositions "in, è, ɔ," do not always denote rest in a place, but sometimes also motion.

1. The locative indicating *rest* or *existence* in a place—

ngò sándi tsúrò nẹmbèn, "behold, they are within the house."

kóani kū páton bágò, "my husband is not at home to-day."

fúgū kẹmándẹbèn dátsa, "they stand before our Lord."

wásilì nígà nǹngurò šímdèn ntsákinbá? "should the white man put thee to shame before our eyes?"

pántşen sabarátę, "he prepares himself in his house"

ši tsúrò ngérgentsibèn ši tsúruì, "it was within his bag: he saw it."

2. The locative indicating *motion* to a place—

ndúyē pántşen létşę, "every one goes to his house."

wu nandígá yáskē bẹlányin, "I carry you to my country."

léně bēlāndon, bālīa wóltēnē, "go to your town, and return to-morrow."

3. The locative indicating *motion from* a place—

nātēman pāntsurō wóltē lēgónō, "he returned from this place, and went to his house."

bēnyin tāta karāminibē yóktē, "he comes and drives my brother's son out of the capital."

yīmīa kasuānēmīn tēimērem, "having given it, thou shalt recover from thy sickness."

§. 152. This case is also used in a *temporal* sense, after the question "when?" "since when?" and thus becomes a *casus temporalis*.

In this transfer of *local* relations to *time*, we have again a phenomenon which is not only negrotic, but human—

kērbāfin katāmbum? "in what year wast thou born?"

mēndē nēngālīn yāyāni pādīgūnō, "last rainy season my brother died."

kābū yāsgen māseña ngāsō dātšin, "in three days all the provisions will be done."

wu bēnyēn kādīskō, "I came by night."

sāndi gandāntsan sōbāgāta, "they were friends from their youth up."

lēnēsgenātēman kēogutō? "did he bring it when I had left."

tseinyin pātorō, "when they had come home."

But quite as often, if not oftener, the time when any thing happens is indicated by no case-termination whatever—

mēndē mei lūbgonō, "last year the king died."

kū būnyē sōbāni tēi, "this night my friend came."

ši nēngālī rum bāgō, bīngem rum bāgō, "thou dost not see him in the rainy or the cold season."

tsairō kābū tīlō tēttē, "the boy rises one day."

mīnwa kúlō dīskin, "next year I will make a farm."

ngqli ndi nēmtę ddtšin, "in two years this house will be done."

§. 153. As *instrumental* this case marks the instrument or means by which an object is effected—

ate kamyę gulōndon pēlēšeni, "let no one point at me with his finger."

tsanna bārēmābētę tsanna ngāsōga kōtši kētšin, "the heaven of the agriculturist surpasses every heaven in pleasantness."

nigā ratal 'din bēdngin, "I will pay thee with two dollars."
pēpēton kālāntę bāktę, "he knocks his head with the wing."
ndúyāye kāmāntęgā dūnōn kōtšgnātę, "every one who exceeds the other in strength."

wu dīmi ratal dēgen yībuskī, "I bought a sheep for four dollars."

kelgama 'Ali Marēmīnyin šigā bōbōtsei, "they call him by (the name of) Ali Maremi."

kādi mdlamnyin šigā bōbōtsei nēmgālāntsurō, "they call him by (the title of) 'priest-serpent,' on account of its harmlessness."

kōa mei sōbāntę tīlōa, pērōntę tīlōa, kālīāntę tīlōa, sāndi dēge, kālīgimōntsa tīlon ūgu, "there was a king who had one friend, one daughter, and one slave; they were four of them, and with one camel five."

§. 154. Besides the case mentioned in §. 138., there are some others in which the *case-termination is separated from the word to which it more immediately belongs*, and which may here be brought under one view—

1. The noun, which is an appositional explanation of another, takes the case-termination, properly belonging to the noun explained—

bēla, tsūtntę Dāmāturūten nābgēda, "they settled in a town of the name of Dāmāturū."

bēla tīlō, tsūntse Tságalārīten, keigamā lētsē náptšī, "the general went and settled in a certain town of the name of Tságalārī."

ši kóá, abántse núnārō, rītšī, "he fears the man whose father is dead."

lénógō, mei kómānīrō, gúllogō ! "go and tell my lord, the king."

pdtō sōbāntse meinābērō lētsē, "he went to the house of his friend, the prince."

kónō kērdiyē sōbāntse málammō, "said the heathen to his friend, the priest."

yítēmté kálā nándi málamwóben, "this sin is on the head of you, the priests."

2. The last only of two or more nouns which are connected by the terminational conjunctions *n*, *nyin*, *wa*, bears the case-termination which properly belongs to each of them; just as we say, by an opposite omission, *e.g.* "the view of the master and his whole school."

mána ába kéárin meinānbē, "conversation of an old man and a prince."

lénigē, yānyúa abányuārō gúlīgē, "I go and tell it to my mother and my father."

kónō kóayē ngampátua kériwārō, "said the man to the cat and the dog."

3. In like manner the termination stands only after the last of two words which are repeated for the purpose of expressing distribution or emphasis—

tīlō tīlōn dánógō ! "stand up one by one!"

ílā ílān nántseurō léné, "go very softly to its place."

ílā ílān wólti, "he returned very gently."

4. When a noun is qualified by an adjective or a more

enlarged adjectival complement, the last of the qualifying words has the termination belonging to the noun—

ši málam kúrātegā rítši, "he fears the great priest."

kdmū būnī tátāntse ganārō tši, "the woman gave the fish to her little boy."

nā lēte kábū tīlowārō sandiga keśātō, "they carried them to a place at the distance of one day's walk."

§. 155. The preceding rule forms a natural transition to that most peculiar phenomenon of the Kanuri by which *case-terminations* are suffixed to *finite verbs*. This peculiarity occurs when the adjectival qualification of a noun is couched in a subordinate (relative) proposition.

Thus the case-terminations can be suffixed to—

1. A verb in the *Indefinite I*.

nā kouga ganātšinga kāmunturō pēlētsēge, "he shows his wife the place where he laid down the stone."

nā dā ganānyenturō kōlōgonógō, "put it in the place where we keep the flesh."

tāta ganā tsūrō dībalbēn tšinyē sandiga kīrū, "a little boy who came in the way saw them."

pātō kōmāntse lēttšinnō lēgēda, "they went to a house whose master slept."

metye kōa kdnirō wōltšinga bōbōtse, "the king calls the man that can turn himself into a goat."

nā kōmbū dētseirō sātē, "they carry me to a place where they cook food."

kāmpū māna kōa lemān sadāktšimbē pāntsei, "the blind men hear the word of the man that gives away goods as alms."

nā dāgēlō kālāindō tsādinbērō kadiō, "he came to the place where all the monkeys were playing."

nā dāgēl tštrimbērō tšia, "he having come to the place where the monkey was crying."

nā káingal tsúluginnō ábgāṭe, "he starts for the place where the sun rises."

táta wurátsə, lelétšinnō wóltšia, "the child having grown and become able to walk about."

2. Rarely an *Aorist* or *Indefinite II*.

kámū, ši kóantsúa, nígā kédōman táta tīlō gényā, tsasám̄būnī,
"a woman and her husband had only one child since they were married."

ši nā tsəráguro dēgan létšin, "it walks without where it likes."

3. A verb in the *negative*—

táta ganá áfima nótseñirō kərmei abāntsiyē tšinātə,
"when his father gives the government to the little boy who knows nothing."

mána yā kintan, táta kintan ngdlēma tabáksānībē, "narration of a stepmother and step-children never agreeing."

4. A verb in the *participial*—

mána bisgā nemənyendaturō kádiskō, "I come on account of the word which we were speaking yesterday."

lén̄yē nā pērō gúllem̄mābéturō, "let us go where the girl is of whom thou hast spoken."

kátsallā krígebē sandígā tsáruí gerátanan, "the officers see them in the place where they were hidden."

pər širō mēlyē tsəbátsenārō tsəbā, "he mounts the horse which the king had sent him."

kām šyúa tságādenātēga tsúruiya, "when he sees the man with whom he had been quarrelling."

labár yántsa meinayē tsétanābē pdntsei, "they heard the news of their mother, whom the prince had caught."

nā wúgā sunótēmmaturō wu légasgənyā, "I having gone to the place where thou sentest me."

kóayē kóá širō fóktsaganārō, "the man said to the man whom they had given him."

CHAPTER XV.

SYNTAX OF PRONOUNS.

I. *Personal Pronouns.*

§. 156. When, per ellipsin, they stand for a whole proposition, *i.e.* when they express an answer, they regularly assume the emphatic suffix *ma* in the singular, and generally in the plural also (comp. §. 24. I. 1. of the Vei Grammar).

ndú nēm̄mō gágō? "who entered the house?" Answer, *wíma*, "I."

šī ndú tsērdgō? "whom does he like?" Answer, *níma*, "thee;" *andíma* and *andíga*, "us."

But should the pronoun be accompanied by a negative, or express a question, the negative and interrogative particles take the place of the emphatic suffix—

ndú kánāwa? "who is hungry?" Answer, *wu ganí, šíma*, "not I, he."

ndú štrō gúltšē? "who told it him?" *níba?* "thou?"

§. 157. In English, propositions like the following, "went to the Crystal Palace to-day," appear rather irregular, whereas in Latin the pronoun is *regularly* omitted in such cases. The Kanuri, in this respect, stands between the English and Latin, but much more resembles the former than the latter. If the pronoun is dispensed with in Kanuri, it does not give the impression of an actual omission, number and person being so fully indicated by the form of the verb alone; nevertheless, the joint use of pronoun and verb greatly preponderates—

wu nānēm̄mō tsēskō, "I am come to thee."

wu ntšērdgēsḡḡna lintārō, "I like thee exceedingly."

dfíma štm̄m̄, "thou hast not given me any thing."

§. 158. The personal pronouns are employed in a twofold manner, for the purpose of expressing *emphasis*; viz. first, when the proper subject of a proposition is expressed, and its corresponding pronoun inserted before the predicate, a mode of speech equally admissible in English; secondly, when it precedes a possessive pronoun of the same person and number. In this case its force is rendered in English merely by a stronger intonation of the possessive pronoun, whilst, *e.g.*, the Hebrew language would admit of a literal translation (cf. *e. g.* אֲנִי יָדַי נְמוּ שָׁמַיִם, “*my hands have stretched out the heavens*”)—

1. *táta búrgōa, ši tsúrui*, “the cunning boy, he saw it.”
meitē, ši táta ganá, “the king, he was a little child.”
pérōndótē, ši kóá bágō, “your daughter, she has no husband.”
táta gálifubē ši kámua, “the son of the rich man, he was married.”
2. *sándi meintsáwa ándi meindē bágō*, “they have a king of their own, we have none.”
ni lemánnem kágē gadé tsítōba? “will thy goods be equal to mine?”
lénógō pándórō! wútē lámbini bágō, “go home! it is not my business.”
wu kídani dátši, kágenem badtne, “my work is done, do thou begin thine.”

§. 159. But the personal pronoun, in this connexion, does not always express a contrast or emphasis, and the instances are even far more numerous where it is used *pleonastically*—

- wu neménitē, wu tálagā*, “my word,” *i. e.* “what I have to say is, I am a poor man.”
wu kámūni kómāndēbē tšerámbi, “my wife has paid our Lord,” *i. e.* “has died.”

kóá ši pátō melbē kárgā, "a (certain) man lived in the king's house."

kóá tšerágenārō káfugurō bēremtsšin, ába pērōbē ši nótšēní, kóá wátšenārō kúrūgurō bēremtsšin; kóá (i. e. *aba pērōbē*) *ši nótšēní; pērō ši kóántšē kērētsēna; abántšē nótšēní*, "for the man whom she likes she twines short threads; the father of the girl does not know it: for the man whom she dislikes she twines long threads; the man does not know it: the girl had chosen her husband; her father did not know it."

kábū tūlur kitényā, táta ši pátōm bágō, káma ši letrān tsúlūgē, "after seven days, when the boy was not at home, the woman came forth from the grave."

It can scarcely be expected, that an actual pleonasm should be regular in any language; and it may readily be observed that, in all the above instances, the pronoun can be considered as rendering some one word more conspicuous than another. If, therefore, a "pleonastic" use of the pronoun is spoken of, this term must be taken relatively.

§. 160. Neither is it absolutely necessary that the subject and predicate should be formally united by a distinct word, and yet many languages regularly do so. The Kanuri maintains great freedom, in this respect, and it not unfrequently uses a personal pronoun where it may be considered as a *copula*; just as in Hebrew, *e. g.*, Deut. xii. 23, *הַדָּם הוּא הַחַיָּה* "the blood is the life." 1 Sam. xvii. 14, *דָּוִד הוּא הַיָּעֶלֶם*, "David was the youngest."

keāri fulátābē ši tálagā, "an old Pulo was a poor man."

abāni ši mei, "my father is a king."

kényéri ši búrgōa, "the weasel is cunning."

kamāun ši bōgāta, "the elephant was lying."

§. 161. Sometimes the personal pronouns must be rendered in English by the *relative pronoun*—

kóá ši lemántšē ngubū, kábū tilō tšítšē, "a man whose goods were many arose on a certain day."

kōa ši mālam tši tšinnāben dāgāta, "the man who was a priest was standing under the gate."

tšə tatāntsurō nā kūguibērō šīgā kinōtō, "said she to her child which she had sent to the fowl's place."

§. 162. In a few cases the pronoun is *omitted* where we would expect it—

nī wūrō kṇāwa nēm, "thou toldst me that thou wast hungry," for *nī wūrō nī kṇāwa nēm*, or *nī wūrō* "*wu kṇāwa*" *nēm*.

nī wūrō būrgōa nēm, "thou toldst me that thou art cunning."

Note. It is scarcely necessary to observe that the Kanuri language, in addressing people, has not fallen into the practice of unnaturally substituting other persons and the plural number for the 2d per. sing.; but that its *nī* addresses the king as well as the slave.

II. *Demonstrative Pronouns.*

§. 163. They can be used *separately*, in the same way as substantives—

kāmūni kṇāntšə tšəbāndī; *ātībēma labārtə nīrō kūskō*, "my wife has been delivered; of this I bring thee the tidings."

ātə nīgā ntšəragēnātə āre, *wūrō gūllē*, "the one who loves thee may come and tell me of it."

But generally they are employed to define other words, as adjectives do. Thus used, two things must be observed; one with regard to *agreement*, and the other to *position*.

§. 164. A noun in the singular can be defined by a demonstrative pronoun in either singular or plural. In the first case the whole is singular, and in the second the noun may be considered as collective, and the whole must be rendered in English by plurals—

kām ātə, "this person;" *kām tū*, "that person;" *pər ātə*, "this horse;" *kou ātə*, "this stone."

kām áni, "these persons;" *kām tñni*, "those persons;" *pēr áni*, "these horses;" *kou áni*, "these stones."

A noun in the plural, likewise, can be defined by a pronoun in the singular and plural; but in both cases the whole has to be rendered in English by plurals. The use of the singular form of the pronoun appears greatly to preponderate; for, strange to say; though the language often unhesitatingly repeats whole words, and even phrases, yet it shows a strong tendency to omit grammatical forms when they may be inferred from the context—

ām átē and *ām áni*, "these persons, these people;" *pēr wátē* and *pēr wáni*, "these horses;" *kouwa átē* and *kouwa áni*, "these stones;" *tatoánēm átē* and *tatoánēm áni*, "these thy children;" *ām tū* and *ām tñni*, "these people."

§. 165. With regard to *position* it may be observed, that the adjectival demonstrative always immediately follows the word which it defines, either in the character of a suffix, or as a distinct word. "Word," however, must here be taken in a wide sense, not in a grammatical but a logical one, so that it includes all sorts of complements together with which a noun may form part of a proposition. Accordingly the demonstrative may be appended to a genitive, or a possessive pronoun, or an adjective and participle. Thus it also happens, that the demonstrative sometimes *stands at a considerable distance from the word to which it more immediately belongs*, and before which it is usually placed in English. This, however, can only be found surprising at first sight; for all the complements of a word form with it one whole, one idea, one name; and the difference between Bornu and English is only this, that the former places the demonstrative behind and the latter before the name. For it is self-evident that, *e.g.* in the word, "this house, designed for the produce of all the nations on the face of the earth," the demonstrative refers as well to the remote "earth" as to the close "house," they being only last and first part of one and the

same name. The German language approaches the Bornu still more closely in form, being capable of expressing the above name in the following manner : diess für die Erzeugnisse aller Nationen auf der Oberfläche der Erde bestimmte Haus.

The following instances will illustrate the position of the demonstrative in Kanuri—

<i>kām átē</i> , "this person."	<i>kusótō lárde kúiyintēn tēpnātē</i>
<i>kām áni</i> , "these people."	"this stranger, come from
<i>képātē</i> , "this dog."	a far country," Ger.
<i>múskō gégābē átē</i> , "this	"dieser aus fernem Lande
bough."	gekommene Fremde."
<i>kitābu kómānibē átē</i> , "this book	<i>bēla krígiyē tártēpnātē</i> , "this
of my Lord."	town destroyed by war."
<i>tāta málambētē</i> , "this child of	<i>sōba wīgā tēqúrō tēpágenātē</i> ,
the priest."	"this friend ardently loving
<i>pérōnītē</i> , "this my daughter."	me," Ger. "dieser mich
<i>sōbānītē</i> , "this my friend."	warm liebende Freund."
<i>kōa yásgetē</i> , "these three men."	<i>mána kámpūa kām dēgībē átēma</i> ,
<i>sōbā ndītē</i> , "these two friends."	"this narration of four
<i>tāta ngglātē</i> , "this good child."	blind men."
<i>nēm kúrātē</i> , "this large house."	

§. 166. On inquiring now more particularly into the use of the demonstrative pronoun, it will show itself: 1. as a common demonstrative; 2. as a definite article; 3. as a means of generally distinguishing or marking one word above another; and 4. as a relative.

The instances given in §. 165. will be a sufficient illustration of its use as a common *demonstrative pronoun*.

§. 167. It can be easily traced, in most languages which possess a *definite article*, that it has developed itself from a demonstrative pronoun; and therefore we need not be surprised to find that, in the Kanuri also, the demonstrative pronoun is often used with so weak a demonstrative force as to correspond exactly with a *definite article*—

këndertēma kómbūntsúgō, "the cotton plant is his food."
kámātē šī tsírē nemētšin bágō, "no woman speaks the truth."

dniātēbkū bántēnyēwa, "the weather is foggy to-day."
ndā kúguītē? Kúgui ngampátuyē tsúndi. 'Ndā ngampátutē? Ngampátū kērye tsúndi. 'Ndā kēritē? Túgō kēri létšin, "where is the fowl? The cat has swallowed the fowl. Where is the cat? The dog has swallowed the cat. Where is the dog? There goes the dog."

kāmbētē dēgē; dēgētēga mei Bórnumāma kótšin bágō; dēgētē gāndnēmūa, kāmbētē dātši; kirtē rágemma gāndnēmān, "the free ones (*viz.* wives) are four; this number the Bornu king himself does not exceed; when thou hast taken these four, the free ones are completed; if (then) thou wishest, thou mayest take a (*i. e.* any) female slave."

§. 168. Sometimes the demonstrative is suffixed where its force cannot be rendered even by the article, but merely by the *intonation* or the *position*. So used, its force seems to be weakened down to that of the emphatic affix *ma*, with which it is then often *joined*. Its combination with personal and possessive pronouns, and with proper names, may here also be mentioned. This last case has its analogy in the Greek language, and in those modern languages which employ the definite article before proper names of rivers, mountains, countries, &c., or, like the German, even before proper names of persons, when indicating affinity or notoriety; *e. g.* "the Rhine, the Thames," "die Mine, der Strauss." The combination of *atē* and a possessive pronoun has its analogy in Old German and Gothic, where the definite article frequently precedes a substantive with a possessive pronoun, and also in Italian, where this is regularly the case. The following examples will illustrate these various statements—

ágō yásgetē ndāsō ngúbugō? "which three things are the greatest?"

kāmū tlōtē andīrō kūta, "one wife will be bad for us."

ndūyāye kōāngātē kū nōtseiye, "we shall know to-day who is a man."

āngaltē šimlan gani kargā, "intelligence has not its seat in the eye."

šitegā tsātā, "him they catch."

nītē abāndē, "thou art our father."

abāni, wūtē pērōtē tširemdrō kirāgēskō, "my father, I truly love this girl."

nītē tāta kōāngābē; kārgeṇemtē ālla ntšō, kām gani, "thou art the son of a man; God has given thee thine heart, and not man."

pērōnītē kāmūrō nīrō ntšēskō, "I give thee my daughter for a wife."

sāndi bēlāndētūrō tsāšini, "they shall not come into our town."

allātēma nōtse, kām nōtseṇa bāgō, "God knows it, and not any man."

kōa mei Deīāma Lāfiātē nōṇemba? "dost thou know a certain Laphia, king of Deia?"

bēla Kurnawāten šī nāptši, "he sat down in the town of Kurnawa."

āfiyāye dīmtuma, "whatever thou wilt do."

bēlā Tsebāktēn tsēptsā, "they dismount in the town Tsebag."

Fulāta tsāntse Dānkoūātūrō lētse gulgōnō, "he went and told it to a Pulo whose name was Dankoua."

Bornūtēn mālām tširebētē kūnganāma tsūgōrin bāgō, "in Bornu no real priest inquires of a soothsayer."

§. 169. The Kanuri has no distinct relative pronoun, and it may be said of it, as of many other languages, that it employs the demonstrative pronoun to discharge the function of a relative.—

kām tširewātē tšūruīye, "we shall see the one who is right."

wu širō tsīrā yāsgē, wūrō gulūsgenātē nemēngeskī, "I have told him those three truths which he has told me."

ām šīgā tsarāgenātē ngāsō bóbōtsē, "he calls all those people who like him."

ágō rōnēmyē tsērágenātē wu nīrō kúskī, "I have brought thee the thing which thy soul likes."

mánānēm búrgō wūrō gulūsgemmātē kū tsīrētšī, "thy word which thou toldest me at first has to-day been verified."

nī "wu mđlam" nemintē kērdī nōnēmba? "thou who sayest, 'I am a priest,' dost thou know a heathen?"

§. 170. The relative pronoun being expressed by the demonstrative, there cannot, of course, be forms in Kanuri which unite a demonstrative and a relative; *e.g.* our "what" has to be rendered by *ago* and *atē* following; and propositions without *ago* must be considered as elliptical; *e.g.*

ágō manānēmmātē ngō dīskī, "what thou hast told me, behold I have done."

ngō ágō wu búskintē, "behold what I eat."

gāptsēnātē tsūrō bēlágāniben gerāngeskē, "that which remains I hide in my hole."

§. 171. Such *relative propositions*, as express a *mere complement* in the form of a proposition, are treated altogether like adjectives, and consequently their last word assumes the formative appendages properly belonging to the complemented noun, agreeably to §. 154; *e.g.*

bēla Fulāta búrgō tartandaturō lētsa, "they go to that town which the Phula had first destroyed."

mána bēsga nemēnyendaturō kádīskō, "I am come on account of what we were saying yesterday."

§. 172. But in these subordinate adjectival propositions the *demonstrative pronoun* is frequently wanting, so that the force of our relative is conveyed simply by the grammatical form of the

verb, i.e. the participial, or the very similar indefinite I, or it remains altogether unexpressed, as after a verb in the negative mood and a negative particle. This throws a fresh light on what has been stated above. It would seem that the demonstrative is in *no* case actually *converted* into a relative, but always retains its demonstrative force. Neither is this at all surprising, for the force of the demonstrative and relative is alike in all languages: both transform a general term into a special one. The Kanuri therefore most naturally expresses this double specification by one and the same word. It is true, then, that in cases where the demonstrative is suffixed to a relative proposition a word is doubly specified, viz. first by the relative proposition, and then by the demonstrative. But neither is this exactly a pleonasm, provided such doubly specified words are thereby rendered more conspicuous than those only singly specified. And this seems to be actually the case; so that we may say in general, adjectival relative propositions with the demonstrative suffix correspond to English propositions as, "the man who can commit such a crime," &c.; and those without it to, "a man who can commit such a crime." It must be observed, and the examples already produced have shown it, that our "the—who" would often be too strong an expression for the Kanuri participle with the demonstrative; but so much seems certain, that the relative proposition with the pronoun always renders the qualified word somewhat more conspicuous, than without the pronoun; and, at any rate, the proposition in the latter case, is not to be considered as elliptical.

Instances of relative propositions without a pronoun—

ši mána nótseñí neméngana, "he does not know the word I was saying."

ágō tígirō tšesákēna bágō, "there is nothing which they might put on (their) body."

wu mánāni tīlō kāmuntýē gulúsēna nírō guluntšškē, "I will tell thee something which my wife has told me."

kām dā gádubē tsegéřena kěrdi gani, kām dā dāgelbē tsegéřena kěrdi gani, kām lřfā tsėbuna kěrdi gani, kām kímel tsána kěrdi gani; kām kāmāntse kárgen tsėteitę řima kěrdigō, "a man who eats the meat of swine, or of monkeys, or what has died of itself, or drinks fermented liquor, is not a heathen; but the man who keeps another in his heart (i.e. who cannot forgive), he is a heathen."

nā pėrō gerágata mātšin, "he seeks the place where the girl is hidden."

nā kęngal tsulugin tsūrū, "he will see the place where the sun rises."

ágō ngdlēma rúsęanı, manátsei pđņęęanı, kū wu kiruskō, "what I have never seen at any time, nor heard them tell, I have seen to-day."

kōā kęndelī gani ři náptři pántęen, "the man who was not jealous remained at home."

kōā tserágęnirō gótša tsádi, "they took her and gave her to a man whom she did not like."

kām kitábū nótęeni, ágō dibi nótęeni, řgqlā nótęeni lemán gótę, nāndórō řřia, nāndīga tsúgōřę, "one who knows no book, who knows not what is bad, and who knows not what is good, takes goods, and having come to you asks you."

§. 173. The demonstrative is not unfrequently used to indicate relations which we express otherwise, viz. by conjunctions or adverbs, e. g., by—

if: *ni řgqlātę, átę lęņem kām dibi sōbāņemmi, "if thou art good, do not go and befriend a bad man."*

nāndi kāmū ndi mānuwítę, řgqlā gani, "if ye seek two wives it is not good."

as, or because: *kū állayę bėlāndėrō ntsugútęnātę, ándi nırō pęr ntřtyę, "as God has brought thee to-day to our town, we will give thee a horse."*

kām rńņemma bágō nęmintę, lęnyę wırō pđņem pėlēseęęę,

"as thou sayest thou art afraid of none, let us go, show me thy home."

kélegeni kóllem tsúlugenāté wu nígā wántseskí, "because thou hast let the wild dog come out, I do not want thee."

ní ášir kókobé tsáinemenāté, wúyē kágenem tsaktsósokō, "because thou hast covered the frog's secret, therefore will I cover thine."

that, so that: *ní áfi rínem "dínā búnyē lúskin bágo" neminté?* "what fearest thou that thou sayest: 'I will never go out by night?'"

ágō tséde, kúlumtē tsébándenāté, ši kámmō gúltsínba? "will he tell anybody what he did to get this ring?"

that (the article of propositions): *tátōa kirúnyā nótši pérontsē tsámbōtē*, "when he had seen the children, he knew that his daughter had borne them."

gálifū bārbū pāntsúrō tseitē ši nótšena, "the rich man was aware that thieves had come to his house."

táta šíga mbélatšinté ši nótšeni, "she knew not that the boy watched her."

mei 'Amāde ši rōntsúa tátāntsúrō kērmei tšinté ngalā kwōyá, kitábū wúné, "examine the book, whether it is right that king Muhammad should give the kingdom to his son in his lifetime."

why: *ágō Fulátayē búrgō lāsge krtē Deían badtsenāté mei Tšigā naṅgá*, "the reason why the Phula have begun a war in Deia for the first time, is because of king Tshiga."

ágō ytrēskinté, meíye kām nānirō tsúnōtē, "the reason I weep is, because the king has sent somebody to me."

when, as: *ši tširinté, kǎnā tšitsē, nā koábērō kádiō*, "when he wept, Famine rose and came to the man."

wu lēnēskinté, wúa búltua kálā fónnyē, "as I went, I and an hyena met."

kábū dínā wátšinté, ši tsē, bérnirō gágí, "when the day dawned he came and entered the capital."

kádiga mátsinté tsúrō kúlben tsúru, "when he sought the serpent, he found it in a hole."

where: *átēma nā kēngal tsúlūginté,* "this is the place where the sun rises."

nā tšē dātseñdāten pērodye dātsei, "where the rope ended, there the girls stopped."

§. 174. The syllable *tē*, thus used, often even assumes a case-termination, a circumstance which may be considered as a proof that we have rightly understood its nature in the examples given in §. 173., viz. that it is really the demonstrative pronoun, and not, *e.g.*, an adverbial particle. Instances of this kind I first got from Mal Lafia, but Ali Eisami is likewise familiar with them, though he usually omits the case-termination—

sāndi létseiten, seigā ngūdūyē kītā, "when they went, thirst took hold of them."

Or the case-termination may be affixed to the verb and be followed by the pronoun—

gēsgā tsáltseinyinté, "when they cut the tree."

tsábunyinté, "when they eat."

karátseinyinté, "when they read."

Thus can be formed, *wu lénginyinté. ni lēngminyinté, ši létšinyinté, úndi lēnyenyinté, nandi lēnūwinyinté, sandi létseinyinté*, which does not appear to differ at all in meaning from *lénginté. &c.*

§. 175. With regard to the demonstrative pronoun, the Kanuri again manifests its great economy in the use of forms; for, whenever it belongs to two or more words which occupy a parallel position in a proposition, it is joined only to the *last*—

kām širō gúltsa, pántsē, tsátseṛānté, ši wágē šímtsen tštrū,
"the man to whom they tell it, who hears, but does not believe it, will see it with his eyes in the next world."

tsábā bēlābē tséṭā létšinté, "when he took the way to the town and went."

§. 176. The reduplicated form of the demonstrative pronoun *átetę* appears to be emphatic, like the English "this here," the German "diess da," and the French "celui-ci."

bęla átetęn wńa kńanyńa lńgń bńgń, "I and my husband will not come out of this town."

ńi ndńran kńm dęg' átetę kibńndęm? "whence hast thou obtained these four persons?"

tńta átetę yńntę bńgń, "this child here has no mother."

ndńran ři ńmńńitę kibńndń? "whence has he obtained these people?"

The pronoun *átegei* fully answers to our "such," e.g. *kńdń átegei rńgęęęńń*, "I do not like such a work;" and it is also employed, when a proper name is purposely withheld, e.g. *bęla átegeńyń kńlugńskń, ńęm gńllęmńa*, "when thou hast said, I come from such-and-such a town."

Just as our "here, there, then, so," are derived from demonstrative pronouns, so in Bornu, adverbs are formed by means of the demonstrative pronoun, for which see §. 115, 3.

III. Interrogative Pronouns.

§. 177. All interrogative pronouns can be used substantively—

ńdń abńni tsńrń? "who saw my father?"

ńfi rńęęńń? "what fearest thou?"

ńdńgń lńtęńda? "how many will go?"

ńdńsń gńgń? "which one entered?"

But *ńfi*, *ńdńgń*, and *ńdńsń* more frequently follow substantives in the capacity of adjectives. *ńfisń* and *ńdńgń* are always plural, whether they are joined to a noun in the singular or plural; e.g. *kńm 'dńgń? ńm 'dńgń* "how many people?" *tńtńfisń* and *tńtńńfisń?* "which children?"

āfi and *ndāsō*, "which?" can be connected with nouns in the singular and plural; and the former seems to inquire after the kind or quality, and the latter after individuality.

ndú is never used adjectively, neither can it govern a genitive; and, *e.g.*, the question, "who of his friends has helped him?" must be rendered by *ndú sōbāntsiyē širō bānātsēgi?* or *sōbāntsete, ndú širō bānātsēgi?* or *sōbāntse ndāsō širō bānātsēgi?*

When *āfi* and *ndú* are used substantively, the former always refers to things, and the latter to persons. Of this rule the only exception is made by the word *tsā*, after which only *ndú* inquires, but never *āfi*; *e.g.* *ndú tsūnēm?* "what is thy name?" *ndú tsū bēlānēmbē?* "what is the name of thy town."

IV. Possessive Pronouns.

§. 178. Their import is identical with that of the genitive of the personal pronouns, which therefore, though rarely, may take its place. This is the case only, when the possessive suffix is not sufficiently explicit; as, *e.g.*, the plural suffixes, or, when the more circumstantial genitive construction is intended to convey a greater emphasis—

ngālēma mánāndē, wūa šyūabē, tsābān tsūlūgeni, "never our, *i.e.* mine and thine word disagreed."

kōa āte sōbā ndúbē? *sōbā wúbē*, "whose friend is this man? Mine." The answer may also be, *sōbāni, wúbē*, "my friend, mine; merely, to lay more stress on the person."

§. 179. The possessive genitive being identical, in force, with the possessive pronoun, it is not to be wondered at that the Kanuri sometimes uses the simple genitive of the pronoun, where the English and other languages have a possessive pronoun without a substantive. Both modes of expression coincide in their being properly elliptical; *e.g.* *wúbē dātši*, viz. *kīdā*, or *rō*, or *kābū*, or *māna*, &c., "mine," *i.e.* "my work, or life, or time, or speech, &c. is done."

The Kanuri, however, has another way of using the possessive pronouns substantively, without admitting an elipsis, and of which it makes a more general use. This is by the unmeaning, or, as might be said, all-meaning substantive *kágę*, to which the possessive suffixes are added, just as in Arabic the suffixes of the personal pronoun are added to the corresponding and equally unmeaning word *أنا*—

ni lemánnęm kágę gadi tsítöba? “will thy goods be equal to mine?”

wásili kálugú meibē kirúnyā, kágęntsę tsürö kángädibēn tsętulüęę, “the white man having seen the king’s shirt, took his own out of the horn.”

kómba pēlēęęęmmätę wu pándęski: ńgö ši, áre; gerte, kágęnem gónę, kágę šē, “I have obtained the food which thou hast shown me: here it is; come, divide it: take thine and give me mine.”

nándi tátöa anánatęmārö kútugö; andite, kágęndē dātši, “you, little children, will have woful times; as for us, ours (*i. e.* our time, life) is done.”

Note. *Kágę* is sometimes used redundantly where a mere possessive pronoun would be quite sufficient;
e. g.

wásili kágęndē = wásilindē, “our white man.”

§. 180. After nouns which are indicative of *time*, the possessive pronoun shows that so much time was spent. It has then to be rendered into English by the corresponding *personal* pronoun and the understood copula by a verb—

kántąęęni yásęę nántsęn, “I remained three months with him.”

ńgalini plügun táta wúsgęn, “I am fifty-eight years old.”

ši kábuntę yásęę nā abániben, “he spent three days at my father’s.”

wu kú kábuni túlur wu níski, “I have been dead these seven days, or I have died seven days ago.”

And when the noun with the possessive suffix is the predicate of a proposition, the suffix is sometimes rendered by the verb "to have;" as,

níyē šínēm 'dì, wíyē šínì ndì, "thou hast two legs, and I have two legs."

§. 181. After a transitive infinitive the possessive suffixes have to be rendered by *personal* pronouns, and the infinitive by a finite verb—

kámpū kām 'dì logóténtrō ísānāté, "as two blind men came to beg of me."

šígā dútsei ntšéotsōntsūrō, "they pursue it to kill it."

sāndì nōtsānì, búltū kómbuntsārō kádiōtē, "they did not know that the hyena had come to eat them."

The possessive plural suffixes of the interrogative *ndú* must be rendered by the *genitive* of the corresponding *personal* pronouns. Comp. §. 141.

wúa nyúa ndúndē lemánwāgō ? lit. "as for me and thee, our who is wealthy?" *i. e.* "which of us is the wealthiest, I or thee?"

§. 182. The Kanuri language often anticipates an event; *e.g.* it calls a thing one's own which is merely intended or expected to become so; and, in this case, we have to render the possessive suffix by the preposition *for* with the corresponding *personal* pronoun—

kárgūntšē kām nōtsēna bāgō, "nobody knows a medicine for it."

dúlìma kāmāntšē mātšin, "he seeks a fellow-leper for himself."

ndíyē kāmūntšē mātšē, nígā tsēdē, "every one seeks a wife for himself and marries."

§. 183. When the possessive pronouns have a *reflective* force, the Kanuri neither discards them altogether, as the Latin, or

uses them, where they are superfluous, so frequently as the English; but, just as the German, it maintains, in this respect, an intermediate position between the Latin and English—

dínia búnyē kárgēntšə tsərgérə, gáge, "by night he ties his heart together and enters."

ām wúra ngásō súmōntsa pérémtsāna, "all the great men are opening their ears."

nándi kitābu állabē ngásō múskōndon, "ye have all the books of God in your hand."

dágelntšə múskōnwa tsúluge, "he comes out with his monkey in his hand."

ši dēlá tsētā, tsərgérə kálārō gótšə, "he catches the jackal, ties it, and takes it on his head."

wúrō múskōn ilān pələsəgemia, "thou having shewn it me with thy hand."

ši kāmāntšega kárgen tsétei, "he holds his fellow in his heart."

kúgui dēgága kāmānubē kúšyētšin šin, "the fowl turned the dung of the elephant with its feet."

§. 184. When *abu* and *ya* are used in addressing persons (see §. 128.), without any further title, they always take the suffix of the 1st person singular (as *abáni, yáni*), with the exception, however, that, when husband and wife address each other, these words generally assume the suffix of the 3d person plural, which, in this case, refers to the children, and honouringly designates the other conjugal half as an actual parent. Nay, these words are even used with the suffix of the 1st person plural, by which the speaking party modestly ranks himself with the children, just as, with us, parents sometimes use the words "father and mother" of one another—

kāmuyē kóantsúrō: abántsa, ni wúrō búrgōa nem, "the woman said to her husband, (their) father, thou toldst me that thou art cunning."

šiyē kāmuntsurō: yāntsa, ni tširēwa, "he said to his wife, (their) mother, thou art right."

yā māna pērōntsiḃē pāntse, ābā pērobērō: abāndē, ni māna pērōnēmḃē pānēmiba? "the mother hears the word of her daughter, and says to the girl's father, (our) father, hast thou heard the word of thy daughter?"

The word *komāndē* is analogous to the Hebrew יְיָ. Both are applied to God, and the suffix has become so entirely one with the noun, that the people no longer separate them, but use them as one name for God.

§. 185. Having already seen that, *e.g.*, a case termination (§. 154.) or a demonstrative pronoun (§. 165.) is not always attached to the word to which it more immediately belongs, but to the last of its complements, if there be any, we would naturally expect the same to be the case with the possessive pronoun, whose force is likewise not confined to the mere substantive, but equally extends to the remotest of its complements. This, however, is not the case; and the possessive pronoun always takes precedence of all other complements and attaches itself regularly to the chief noun—

mālam kāluginṭse kura gōtse, "the priest takes his great garment."

kirntse tīlō bōbōtse, "she calls one of her slaves."

dāntse gādubē ārgata gōtse, "he takes his dried pork."

§. 186. Sometimes a possessive pronoun is connected with a genitive, by which it is rendered *pleonastic*—

ni kōa sōbānēmtiḃē kēndiōntse rāgēmṃi, "thou dost not like the coming of this thy friend."

More examples of a *pleonastic* use of the possessive pronouns, or, at least, of their use, where in English they are omitted, will be found among those adduced to §. 199.

V. Indefinite Pronouns.

§. 187. The difference in the use of the suffixes *ye*, *yaye*, and *so*, appears to be this, that *ye* is numeric, *i.e.* referring to each individual separately; *so* qualitative, *i.e.* referring to each individual equally, and not more to one than the other; and *yaye* either identical with *so* or indicating any one individual, but not the whole number. When *so* and *yaye* are joined in one word, they correspond in force to our "soever."

The indefinite pronouns, when used substantively, can be construed with the verb either in singular or plural—

ndúyē pántsurō légonō, "every one went to his home."

ndúyē sùmōntse pérémtse, "let every one open his ears."

ndúyē tšítsa, pántsārō lětsa, "they, every one, arise and go to their home."

mána meínabē yillē, ndúyē pántsa, "proclaim the word of the prince, that they, every one, may hear it."

ndúyāye sáberātenógō, "get ready every one of you."

nā tšireberō ndúyāye lětsonō, "every one will go to the place of retribution."

kām tsátēiya, lágā mískō kámtšín, lágā šī kámtšín, "when they have caught anybody, one cuts an arm, another cuts a leg."

lágā tsei, lágā lětsei, "some come, some go."

ndúsō kā gótsa, šīgā ntšéotsorō mātsei, "they each take a stick and seek to kill it."

kām agótegei bēlānden tsédin bágō, "one does not do such a thing in our country."

kām dširntsa nótana bágō, sai álla, "no one knows their secret but God."

ndúyē bēlātūrō tsei, "every one came to this town."

§. 188. The indefinite pronouns, used attributively, either follow the noun in the capacity of adjectives or precede them in apposition.

ni tsánei ndásosō wánēmí, "thou dost not like any clothes."

kárgun 'dásosō sōbānēmyē nīrō mātse, "any medicine that thy friend seeks for thee."

kām lāga māna kitábubē pāntšīa kárgēntšīyē tsqúrō tsērágēna;
*kām lāga māna kitábubē pāntšīa, kárgēntšīyē tsqúrō wátse*na,
 "one person having heard the word of the book, his heart likes it ardently; another person having heard the word of the book, his heart hates it violently."

ágō áfisō tsērágēnātē yē, "whatever thing he likes, give him."

kām 'dúsō tsēna tsībándō, "whoso comes shall obtain it."

ndúyāye kām lētse, "whatever person goes."

áfiyāye ágō tsērágēnātē yē, "whatever thing he likes, give him."

ndúsō kām tsēna tsībándō, "whoso comes shall obtain it."

§. 189. The appendage *yaye*, which renders a pronoun indefinite, is not always attached to the pronoun, but may be separated from it by other words; *e.g.*

*táta gēsgáfībē yāyē tsúruiya, kámtse tsébu*i, "whatever tree-fruit he saw, he plucked and ate."

áfi nēmķētšīndōyāyē, "whatever may be your fondness."

ndú nīgā ntseṛágōyāyē, "whoever may love thee."

kóangáfi tsō yāye, "whatever man comes."

áfi kámyē tsédin yāyē, "whatever one may do."

But *ma*, which has the same force as *yaye*, seems to be never detached from interrogative pronouns—

ši tsānei ilífima wátši, "she dislikes any kind of cloth."

kómāndlētē ši ndúma aláktši, "our Lord has created everybody."

§. 190. The indefinite use of *kām* is not so common, as in German that of "man," or in French that of "on" (=homo), but about as common as in English that of "one;" and to express a mere grammatical subject, the language more frequently employs one of the different persons, viz. either the 2d person singular, or the 2d or 3d of the plural.

1. The 2d per. sing. used indefinitely—

kámurō mērsānēmīa, kárgenēm šīrō yīmīa, níga ntšétsō, "if one trusts a woman and gives her his heart, she will kill him."

ágō rummāṭema nemēnēmīn, rúmmāṭe, nemēnēm bágō, kátugūṭe ṅgālā ganí, "what one has seen, one may speak; what one has not seen, one must not speak, a lie is not good."

Bornūtēn kanášīn pānēmīn našīnnēmīa, nā kūnganamā-bērō lēnēmīa, kanášīn našīnnēmīmmāṭe šīrō gūlgēm, "in Bornu, when one has had a dream in his house, he goes to a soothsayer and tells her the dream which he has had."

2. The 2d per. pl. used indefinitely—

kēnyēri bēlágāntsūrō gágīa, nāndi bēlágāṭe lānū, "šīgā teiyen" *nū, badinūwīama, šī ṅgādfondóben tsúlūge, tsēgāšīn*, "when a weasel has gone into its hole and you begin to dig the hole up, thinking to catch it, it comes out behind you and runs away."

bāmba pātō tīlōberō gágīa, tsūrō pātōbēṭen, nāndi kām pīndi degáwīyāyē, tīlōma kolótšīm bágō, "the cholera having entered into a house, does not leave one in it, though there may have been twenty of you."

3. The 3d per. pl. used indefinitely—

kerrágō ášīrberō skirágēm kwōyá, úṭe ášīrndē dēgan pāntsānt, "if thou lovest me with a secret love, let them not hear our secret in public."

āndi bēlānden agōṭeṭei tsādin bágō, "in our country they cannot act thus."

§. 191. Hence it may happen that sometimes these persons alternate with each other. Such is the case with—

1. the 2d per. sing. and the 2d per. pl.—

kānā kadīnyā, kālū gēsgābē káragan lēnēm, mánēm, kūtē-

mīa, yā tatoānembēyē kālūtē dētšē, tatoānēm tsábui
Dinā wdtšā, kūrā tšīnuwī, lēnū, káragan táta gēsgābē
mānū, tsuwīa, yā tatoāndōbē sándi nāndōn tsēmāgē
dētšē, tatoāndō tsábui, "when a famine has come,
 thou goest and seekest tree-leaves in the wood, and
 having brought them, the mother of thy children cooks
 these leaves, that thy children may eat them. The
 next morning ye rise again, and go and seek tree-fruits,
 and when ye have come, the mother of your children
 takes them from you and cooks them, that your
 children may eat.

2. The 2d per. sing. and the 3d per. pl.—

táta ngeni Bórnutēn rúnīa, kárgentšē bibítsei bágō; kár-
gentšē bibínēmīa, ši náptšē tšīrin, lit. "when thou seest
 an orphan in Bornu, they do not molest him; when
 thou molested him, he sits down and weeps," i.e. "when
 one sees, one does not molest him," &c.

§. 192. The second person being so extensively used in indefinite propositions, in which all importance is attached to the predicate, and the subject considered indifferent, it is not regarded as irregular, to use the verb in the 2d per. sing., even if the grammatical subject is *kām*.

kām kúra tátānēm yambúmma kágenēmte ni nōtsam, "when
 a grown up person begets a child, he will know that it is
 his own."

kām kámuntšē nígābē tām, gērem, kógōtātē ši nā kómāndēben
pántšēnī, "(if) one catches and ties his married wife,
 that flogging he has not heard of with our Lord."

kámte agó ngāla dímiā, "a man having done any thing
 good."

193. There are no distinct forms for the *reflective pronouns*, which want is supplied partly by the reflective form of the verb, (see §. 56.), and partly by the use of the substantives *rō* and *kālā* with the possessive pronouns—

by *rō*—*yim rōndōyē kāmundo tserāgenātē wu nandirō ntsādeškō*,
 “the day on which ye yourselves will like your wife, I
 will give her to you.”

pānēm pāndēm nāmneṃmātē wu rōnlyē tserāgī, “I myself
 wish that thou mayest get a home for thyself and sit
 down in it.”

by *kālā*—*nāṭen fūgun āfindēma nīrō ntsīyen bāgō; lēnē*,
kālānēm nīma āmpānē, “henceforth we shall no longer
 give thee any thing of our own; go and provide for
 thyself.”

nī kālānēmma kālīa nēm, “thou sayest that thou thyself
 art a slave.”

šīgā nātēn bāgō, šīma kālāntsēn tsūlūgin, “we do not
 plant it; it comes up of itself.”

The want of *reciprocal pronouns* is supplied chiefly by the
 plural of the reflective form of verbs; e.g.

sāndi mōltei, “they wrestle with each other.”

sāndi tārūna, “they are looking at each other.”

CHAPTER XVI.

SYNTAX OF ADJECTIVES.

§. 194. Adjectives, used attributively, always *follow* the noun
 to which they belong; e.g.

kām kūra, “a great man.”

ām wūra “great men.”

‘Ali Gāzirma, “Ali of Gazir.”

Ali Eisāmi, “Ali, the son of Eisa.”

They also receive the case-termination (see §. 154. 4.), the
 suffixes of the inseparable conjunctions (§. 309. &c.) and the
 demonstrative pronouns (§. 165.), instead of the noun which they
 qualify; e.g.

nəm bēlinnō gāgē, "he enters into a new house."

alla kām tsēlamnyin būllinsō aláktse, "God made both the white and black man."

ši pēr ŋgalātē tšifī, "he has bought this fine horse."

sō ŋgubúndō átē, "this your much crying."

§. 195. The plural termination, however, is never added to the adjective, but only to the noun which it qualifies ; so that it can only be seen from the *noun* whether an adjective is plural or not. Only the two adjectives, *kúra* and *ganá*,* which have a peculiar plural form, and the derived adjectives in *ma*, which likewise do not form their plural in *wa*, make an exception to this rule; for they regularly appear in the plural form when they qualify a noun which has either the plural-termination or a collective force. But if twice repeated, the singular of *kúra* and *ganá* may follow a noun in the plural—

wu kóganawā ŋubū rúskī, "I have seen many soldiers."

sóbāni pērwā kárītē tšifī, "my friend has bought beautiful horses."

Kárdē sándi ām kúrūgu, "the Karde are a tall people."

ši péwā bútu tsúgūtō, "he bought cheap cows."

kóganawā wúra ŋubū mbétši, "there are many great warriors."

mālamwā wúra ndntsēn, "there are great priests with him."

tátōa sóbānibē dnāna ŋgāsō sūnui, "my friend's little children all died."

tatoátē abábū gani, "these children have no father."

ām Bōrnúbū Kánūrin bóbōgata, "the Bornuese are called Kanuri."

ām Kānembū ŋubū tsa nāntsúrō, "many Kanumese came to him."

tatoántse ganá ganá ŋubū mbétši, he has many little children."

* When *ganá* is opposed to *ŋubu* and not to *kúra*, it falls under the rule of the common adjectives.

fúgū málamwa kúra kúrabēn námneṣgana, "I was sitting before these great priests."

ándi ganá ganá bátagũtsan námnyēna, "we little ones were sitting at their side."

That the possessive pronoun takes its place before the attributive adjective is illustrated in §. 185.

§. 196. Though the *substantival use of adjectives* is very limited in English, it is still more so in Kanuri. Expressions like "the beautiful," "the lovely," when referring to *substances*, must be rendered in Kanuri by *ágō* and an adjective; or, when used *abstractedly*, by abstract nouns, which the language can form from adjectives without limitation (see §. 21.). Even when we say, "the good and the evil," instead of "the good and the evil men," the Kanuri makes use of *kām*, *kóá*, *ába*, &c., far more frequently than of mere adjectives. Sometimes, however, adjectives are thus employed, and the following are instances of this kind—

kúra dágēlbē pántsēn náptšī, "the great one," i. e. "the chief of the monkeys sat in his house."

kū nima kúra bēlabē tšīnēm, "to-day risest thou a grandee of the town."

tsēlamtēn, kamētēn, káfūgūtēn kūrūgūtēn ngāsō allāma aláktšē, "it was God who created all, the black and the red, the short and the tall."

ganānden kurānden ngāsō námnyēogō, "let us all sit down, both the small and great among us."

kóayē kúra krīgībē bóbōtsē, "the man calls a military grandee."

§. 197. There being no distinguishing forms to indicate *gradation* of adjectives, the language endeavours to make up for that deficiency in several ways—

1. By the mere *positive* with *go*—

a. For the *comparative*—

wúa nyáa ndúndē lemánwagō? "which of us is the wealthier, I or thou?"

ndúndè kúragō yāye kà rutyē, "we shall see to-day which of us is the greater."

kām wūrō kúragō tsūrō káragā átibèn bágō, "there is none greater than I in this forest."

Note. This is doubtless the origin of the word *ngálgō*, which is now used as a regular comparative of *ngála*.

b. For the superlative—

dínā ngáson 'Allāma kúragō, "God is the greatest in the whole world."

ágō yásgete ndāsō ngúbugō ? "which three things are the greatest?"

tsūrō tatoántiben nīma kúrāntsúgō, "thou art the greatest of his children."

ndú búrgōagō tsūrō kām úgubétēn, "who is the most cunning among these five?"

2. By the verb *kóngin*, "I surpass."

a. For the comparative—

wu nígā kóntsēsē kúran, "I am greater than thou."

ši wúgā nēmgalan kóši, "he is better than I."

tátātē búrgōn gúltegemántsegā kótsēna, "this boy is more cunning than his teacher."

b. For the superlative—

alla kām 'dúsōgā kótsēna, "God is the greatest of all."

šétan nēmdibin tšágen 'gásōgā kótsēna, "Satan is the worst of all creatures."

3. By the adverb *linta*, which expresses an absolute superlative, like the corresponding "most," "höchst," "maxime," in other languages—

wu nígā tsúrō ntšérágesgana linta, "I love thee most ardently."

yayáni káritę lintá, "my elder sister is most beautiful."
pérōtę ši nōngūa lintá, "this girl is most bashful."

§. 198. Here also mention may be made of the emphatic *repetition* of adjectives, the force of which we have sometimes to render by a comparative and sometimes by adverbs like "much, very."

lemán ngala ngala ngásō kērētsa, "they pick out all the finer goods."

tatoántę kógana wúra wúragā ngáfon tságā, "his children follow the very great warriors."

§. 199. Some *peculiar uses* of the adjective termination *wa* deserve a further illustration by examples."

1. After words expressive of a *time-measure*, it indicates that so much time is *spent*—

kau tsátanābē ságā ndhwātę, káfī kádiō, "two years after the eclipse of the sun had happened, the locusts came."

kábū gánawāma šim hámtši, "in a few days the eye had healed."

tátāni kērbüntę ādsgūa pādīgūnō, "my child died six years old."

kábū yāsgūa tšęskē ntsúruskin, "in two days I will come and see thee."

sádāga abántšibē tülurwa sadáktę, "he brings the sacrifice for his father, which is brought seven (*viz.* days) after one's death."

námtsenābē kábū ndiwa, kóliram tšítę, "having sat down two days, the wood-demon arose."

It is thus that the *time of pregnancy* is especially indicated, which word must often be used, in order to convey in English the force of the *wa*—

kāmū kántąę legár, kábū legárwa kálántę tšębándin, "a

woman is delivered after a pregnancy of nine months and nine days."

kámuntse kántāge dēgūa tsúrōntse bibigonō, "his wife miscarried in the fourth month."

2. After a substantive with a possessive pronoun, its force has to be translated into English either by a mere adjective or by a verb; and after nouns, which have no corresponding adjective in English, by a substantive with "having, possessing," &c.—

wú tsā kánānyūa kwōyá, "if I had been hungry."

ní tsírēnyūa, "thou art right."

ši yimpisō kidāntsūa, "he is always busy."

ši kāmū dēguārō wolgányā, "he having become one who has four wives," *i. e.* "he having become possessed of four wives."

kāmuārō wóllū, "ye became possessed of wives."

wu nemēnyūa, "I have something to say."

sāndi ngāsō nāntsāwa. "they all have their places."

kālīāwa kām mēogu mūsakon bēgōa dāgāta, "ten slaves were standing there with axes in their hands."

wu kāsū kāmbēwa, "I am having somebody's trust," *i. e.* "I owe him, am his debtor."

sōbāni kāsū abānibēwa, "my friend is my father's debtor."

yayānitē ši kōāntsūa, "my elder sister had a husband."

3. After a phrase or proposition, it renders it adverbial or participial, and the finite verb to which it is affixed corresponds to the Latin gerund in "do," comp. §. 39.—

kunótinwa kēlfūntse gōtse, "he took his natron rejoicingly."

sāndi kābin fūgunwa nābgata, "they were sitting with the corpse before them."

mālam fūgurō kōtse, mei šīgā ngāfon tsēgeiwa, "the priest goes before, with the king following him behind."

ógana ngásò šigā ngáfón tságeiwa, nā Fulátaberò lègeda,
 "he, and all the soldiers following him, went to the
 Phula."

súni Fulátabē pēntş tşenégíwa, kádiò gēdi gēsgāberò, "the
 Pulo swain, tending his cows, came under a large tree."

Note. Sometimes, however, *wa* is omitted—

kām kóröntş bāgótíē íšia, "if one comes who has no
 ass."

4. When a noun, expressive of time-measure, is qualified by an adjectival proposition, the *wa* at the end of the participle seems to be merely intended to show more clearly the adjectival nature of such a proposition—

yim kēndēgē tşétşenawāté, bérnirò nátsagei, "when the
 fourth day had come, they reached the capital."

sága kríge Fulátabē tşétşenāwa dínia nāngali, "the season,
 when the Pulo war arose, was the rainy-season."

yim tşyennawāmá Afunò andígā skeládò, "at the time
 we came, the Hausas bought us."

CHAPTER XVII.

SYNTAX OF NUMERALS.

§. 200. When connected with nouns, the numerals occupy the same *position* as the adjectives, *i.e.* they stand after the noun; and when the noun is at the same time qualified by an adjective, the numeral follows both; as, *pēr pindi, pēr ngala pindi, táta dúnōa yásge.*

§. 201. 1. When *persons* are counted, the numerals, instead of following the substantive immediately, are connected with *kām*, which must be considered in apposition to the substantive, and takes its place between the substantive and the numerals.

In English, this peculiar construction is rendered as if *kām* were not used at all—

bárbū kām 'di tsa, "two thieves came."

tatoántse kām yásgə sabaráta, "his three sons prepared themselves."

ām kátsalla kām yásg'atə andígā kolóšədāní, "these three chiefs will not leave us."

2. This convenient *kām* is, of course, regularly employed, where we use a numeral substantively—

tátāni kām 'di támin, "thou catchest two of my children."

kámdə tīlōma kolóšədāní, "they will not leave one of our men."

kámtse tīlōma nā meiberō lətsəna bágō, "not one of his people was going to the king."

kámdō kúra tīlō tsánū, "one of your great men will die."

3. It is very rarely the case, that a numeral is used substantively without *kām*—

túlōntsátuma wútsei, dúgō wurágonō, "they saw this their only one, till it was grown up."

§. 202. 1. The want of distinct forms for *distributive* numerals is supplied by *repeating* a cardinal number. If a case-termination or suffix is required, the last numeral only assumes it—

gútšigányə ngásō tīlō tīlōn tsúndū, "the pelican swallowed all, one by one."

ndúyē tīlō tīlō kágəntsə gótse, "each takes but one as his own."

pépetōntsa tīlō tīlō múktsa, "they pluck their wings one by one."

sándi ngásō tīlō tīlōn komándēga kégorō, "all of them asked the Lord, one after another."

kógana ngásō tīlō tīlōn tsa, "all the soldiers came, one by one."

2. This repetition, in order to indicate distribution, is not confined to numerals, but is also extended to other words—

argemwa tširāwa gadé gadērō rúntsan gandáné, “lay down the millet and the sand by themselves, each in a different place.”

dántšə nā nārō tūlūgəskə, “I take out his flesh from different places successively.

andīrō rēta rēta škédō, “she gave half to each of us.”

§. 203. It is a token of childlike simplicity, arguing perhaps for the age and primitiveness of the language, that it frequently *counts up* to the number intended, for the purpose, as it would seem, of thus exemplifying the idea of a long, uninterrupted continuation—

kántāgə lāsge, ndí, yásge, dēge, úgurō nabgədányā, pérō pálti, “when they had remained five months, the girl became with child.”

kábū lāsge, ndí, yásge, dēge, úgu, árasge, tūlurrō lēgədányā, bēla Górgōtən tsəbgəda, “having walked for seven days, they dismounted at the town of Gorgo.”

§. 204. It seems to be for this same purpose, that, with untiring patience, the language *repeats* the *predicate* of a *number* of *subjects*, or even a whole proposition, on account of a change in the adverb. The same circumstantiality of enumeration is observed in the primitive Hebrew language, comp. Ewald's *Kritische Gram.* §. 303.

ngaldārō tšīfī, káni tšīfī, kúgui ngúburō tšīfī, “he bought a ram, a goat, and many fowls.

létša, bēla Tsəbákəten tsəptsā; wāgányā, tšítša, bēla Kátšoulétən tsəbgəda; wāgányā, tšítša, bēla Kaduwátən tsəbgəda; dínā wāgányā, sēba tšítša, létša, bēla Gafeiyétən tsəbgəda; dínā wāgányā, sēba tšítša, létša, bēla Tšatšāramtən tsəbgəda; wāgányā sēba tšítša, létša, bēla Adúfiátən tsəbgəda;

wāgányā, tštša, lētsa, bēla Murmūrten tsēbgēda; wāgányā, tštša, lētsa bēla Tšāguāten tsēbgēda; wāgányā, tštša, lētseitš kārbinā tsūrō kārāgāntsibēn sandāga kīrā, "they regularly arose at day-break, and, having marched all day, dismounted in the evening in the following towns successively, Tšēbag, Katsūlē, Kādūwa, Gāféiyē, Tšātšāram, Adūfia, Mūrmur, Tšāgūa, and, in the morning, when they had arisen in the latter town and resumed their march, a hunter saw them in his forest."

kēpmātš karagāten dzādzirma dībi, kurgul dībi, ngāran dībi, kēri šūti dībi, bultu dībi, sāndi dtš sandīma dībigō, "at present the following animals are the most dangerous in the forest: the leopard, lion, wild cows, wild dogs, and hyenas."

dāntš ganā ganān tsēgerin: kūyē tsēgerin, bāliye tsēgerin, "he eats his meat little by little: every day something."

lētš, nā yāyāntsūsōben logōtšin: kūyē lētšin, logōtšin, šīrō tsādin; bāliye lētšin, logōtšin, šīrō tsādin, "he goes and begs of his brothers every day and they give him."

§. 205. It now remains to notice the *peculiar usages of some cardinal numbers*.

1. The Numeral *tīlō* is used for our "one and the same," like the Hebrew **אֶחָד**.

ngādsō nā tūlon nāmnyēgō, "let us all sit in one and the same place."

bēla ndtš kulugū tīlōn 'kī gōtsei, "both these towns fetch water from one and the same brook."

2. *tīlō* is often used without numeric force, merely to indicate the indefiniteness of its substantive, so that it assumes the character of an *indefinite pronoun*, and corresponds with the *indefinite article* of other languages, most of which, as is well known, have developed it from a numeral; e.g. English "a," German "ein," French "un."

kúrū kōa tīlō, kantiāmōntse mēgūa, nāntsūrō kádiō, "again there came a man to him who had ten bullocks."

bēlamāšitēn kōā tīlō tátōa ngūbūa, "in the neighbouring town there was a certain man who had many children."

tāta tīlō tštšē, nā pēroberō kádiō, "a certain boy rose and went to the girl."

tsairō kábū tīlō tštšē, sōbāntse bōbōtse, "one day the boy rose up and called his friend."

3. When repeated, it has to be rendered by our "one—another"—

āpema kárgun dāgelbē tīlōtē. Tīlō : lēnem, &c., "this is one remedy against the monkeys. Another is, thou goest," &c.

4. Frequently *tīlō* assumes one of the singular suffixes of the possessive pronouns which renders it adverbial, so that *lon* or *kāran* might always be substituted, without any change of meaning—

kūlō pāndēskī wu tūlōnī, "I alone have got the farm."

nī tīlōnēmbē mūsōba kām̄tsa? "have they cut thy hand only?"

šī tīlōntse kūlōlan bārē badīgonō, "he had begun to work alone on the farm."

wu tsūrō kāragāben tīlōnī nēm̄ni tēmgē, "I build my house alone in the midst of the forest."

5. Between the words *tīlō*, *tūlō*, *pal*, and *lāsge*, there is no difference of meaning, and they are used indiscriminately.

§. 206. The word *māge* is identical, according to Ali Eisami, with *tūlur* and *wūsge*, but it would seem that this statement is correct only as regards the latter. Its use, however, is restricted to *time*; and *kābū māge*, or merely *māge*, is the usual expression for our "week," just as in German, "vor acht Tagen" = "a week ago." *Kāba māge* stands in

a similar relation to *kábu wúsgé*, as in English "a fortnight" does to "fourteen days." The uncertainty as to whether *máge* means seven or eight days, doubtless arises from the possibility, in any language, of taking the last or first of a given number of days either inclusively or exclusively. To remove it, the Bornuese can say, *kábu máge túlur*, "a space of time consisting of six full days and odd;" and *kábu máge wúsgé*, "seven full natural days and odd." When *máge* is joined with *lókte*, it means the same as when joined with *kábu*, viz. "a week." But it may also be connected with *sága*, *ngali*, and *kérba*, and then indicates a unit consisting of seven or eight years.

If it could be joined with *kántāge*, it would fully answer to our "six month;" but *kántāge* is always followed by the common numerals.

To express our "fortnight," the common numeral for fifteen is used, viz. *wúri* or *kábu úri*. The peculiarity which proves this term to be collective is the omission of *méogu*; for, let it be observed, when the numerals from eleven to nineteen are connected with substantives, they regularly appear in their full form, i. e. with *méogu* before them; e. g. *per méogu úri*, "fifteen horses;" *kām méogu túlurri*, "seventeen men."

The term answering to our "three weeks" also includes one day more, being *kábu pindi ndúri*, or merely *pindi ndúri*, instead of the common numeral, *pindi táta ndín*.

In lieu of our "four weeks," they either use *kántāgē*, "a month," or *lēmā dége*, "four Sundays."

§. 207. The numeral *méogu*, with or without *kām* or *ām* before it, is used indefinitely for any large number of men—not of irrational beings—even if they be in reality many hundreds or thousands, thus representing them as an unbroken company, a united congregation. In a similar manner, we also use a definite number for an indefinite one; e. g. in the expressions, "a hundred times, a thousand times."

kónō málamyē kām mēogurō, "said the priest to the assembly."

āfi wūagátse, ām mēogu? kónō metyē ām mēogurō, "what is the matter, ye men? said the king to the men."

ši dābū kām mēogubēn náptšin bāgō, "he never sits among other people."

āširntsa kām mēoguyē pāngēda, "the people at large have heard their secret."

kām mēogu šereābē pāntsqu, "the men of the court shall hear it."

ām mēoguyē tsāruiya, "when the people saw it."

§. 208. With regard to the use of *ordinal numbers*, it must be observed that either themselves or their verb regularly assume the suffix *tē*, and that, in conformity with §. 203., they are preceded either by the highest or by all cardinal numbers which are less in value than themselves. The *tē* which they assume may be considered as identical with the one corresponding to the adverb "when," §. 173., or with that usually appended to the absolute case, §. 334.; so that, the phrase "he came on the fourth day," would literally read in Kanuri, "three days, when the fourth (viz. was), he came;" or, "three days, as to the fourth, he came." Some examples from Ali will further illustrate this—

kābuntsa yāsgē tsābālan bōtsa, yim kēndēgē tsētēnawātē bērnirō nātsagei, "they were (*lit.* slept) three days on the way, and on the fourth day they arrived at the city."

kābū yāsgē kitēnyā, kēndēguātē, bērni Katagūmben tētēda, *lit.* "when it had reached three days, as to the fourth, they arose in the city of Katagum," *i. e.* "on the fourth day they arose in the city of Katagum."

kābū yāsgurō nabgēdānyā, kēndēguātē tētētsa, "after they had been sitting three days, they arose on the fourth."

kābū lāsgē, ndī, yāsgē, dēgē, kēndēguātē, bēla Yākubābē tsabāndī, *i. e.* "on the fifth day they reached the town of Yakuba."

kábantsa ndí kényásguāté sabardta, i.e. "they prepared themselves on the third day."

ši kábu dége kényáguāté bēlāntsúro tši, i.e. "he came to his town on the fifth day."

kérba, lásge, ndí, kényásguāté kām kúra tīlō bēlāndon pátsége, "in the third year, i.e. in three years a great man will die in your town."

§. 209. The *indefinite numerals* *ngásō* or *sō* require some remarks. The first can be used either as a substantive or as an adjective, and the second, which enclitically joins itself to a preceding noun, only as an adjective. When connected with *ndí*, *sō* corresponds with the German "alle" in "alle beide." But, in English, it would not be idiomatic always to translate it "all two"; so that *sandi ndísō* has generally to be rendered by "both of them," *i.e.* *sō* remains untranslated; *e.g.* *sandi ndísō lemántsá gótsa*, "both of them took their goods." Even in some other cases, *sō* cannot always be rendered in English, except, perhaps, by "together;" *e.g.*

kónō búltuyē dágelsorō. Dágelsō mána búltubē pántsá; dágelsoyē búlturō, &c., "said the hyena to the monkeys.

The monkeys heard the word of the hyena; the monkeys said to the hyena."

wúa nyúasō gériyē, "we, I and thou, eat it."

andyúá nyúasō máşşna állayē sádē tšibuiyē, "we and thou together will eat the food God gives us."

ní kātunóma ngúdō ngásobesō, "thou art the messenger of all the birds together."

ándi bēlāndētē kagándēsō gártsa, abándēsorō kológeda, "our grandfathers built these our towns, and left them to our fathers."

In connexion with a negative, *ngásō* or *sō* answers to our "any;" *e.g.*

dā ngásō wu rúsganí, "I did not see any meat."

ši kātunómasō tsúnōtēní, "he did not send any messenger."

§. 210. A surprising and apparently ungrammatical use is made of *sō*, when it is employed so as to correspond with the Greek *οἱ περί τινα*, and must be rendered in English, either by the Saxon genitive or by the insertion of words like "parents, friends, relatives, people." For in this case *sō* is annexed to a word in the same manner as when it is a mere adjective; but the context always shows that it is not intended adjectivally to qualify that word, but rather to occupy an imperial relation to it, and to render it subservient, in the same way as a nominative does its genitive. The following instances will illustrate these remarks—

tāta pātō pērosōberō lēgonō, "the boy went to the girl's family."

bēla kāmusbē kibāndēnyā, "he having reached the town of the people of the woman."

nā meisorō kadīnyā, meisorō, tšibitē wu yāskē Fulātāsorō gbbgēsķi, "having come to the place of the king's people, he said to the king's people, I have carried the calabash and thrown it at the Phula."

§. 211. There being no distinct forms for the *fractional numbers*, their want is supplied by the use of the nouns *rēta*, "a half" (like Heb. יָדַיִם), and *naia*, "a part;" e.g.

mālam rētāntšē dēgan, rētāntšē bēlāgan, "half of the priest was without and half within the hole."

naiaṅtšē dēgē, ni wūrō yāsgē šē, "give me three-fourths of it."

CHAPTER XVIII.

SYNTAX OF VERBS.

§. 212. The Kanuri has *not* developed a *passive voice*, and must therefore employ the active in a variety of ways, in order to express what other languages can convey by a distinct passive. The following cases will here be noticed—

1. The *past participle* deserves a first mention. By this the Kanuri approaches closely to a real passive; and, with a knowledge of the English only, the temptation would be great, to mistake it for an actual passive. But languages like the German lead us to make a distinction which will enable us to comprehend the right nature of the past participle in question. The German language is capable * of distinguishing an actual suffering, a passiveness, as such, from a condition which is considered as a mere adjectival qualification, a mere attribute of the subject. Thus there is a difference between “*er wird geliebt*” and “*er ist geliebt*” both of which must be rendered into English by “*he is loved*,” but the first only is passive, the second is adjectival, and altogether similar to “*er ist gut*,” or “*he is good*.” Now the Kanuri participle corresponds to the second only, † although in English it is frequently rendered by a passive construction, *viz.* always when it is the participle of a transitive verb. And that the above is a correct characteristic of this participle, appears especially from the circumstance that it can be formed even of intransitive verbs, when it answers to our present participle active—

wásilī kúguī tīlō wárgāta mǔskōn tseṭána, “the white man was holding a roasted fowl in his hand.”

tígī kóábē wulgāta, “the man’s skin was peeled.”

* cf. Becker’s Grammar. I. p. 212.

† Hence it is also constanly called adjective in the Vocabulary.

ši gerdagata dāgel nōtsāni, "the monkeys knew not that he was hidden."

āgō bul tsāneinyin tsakkāta, "something white covered with clothes."

dāntsē ārgata gōtsē, "he takes his dried meat."

keāri dāgatarō tšō, "he gave it to the old man who was standing."

sōbāni nābgata, dūgō mánāntē nemēñeskin, "my friend must be sitting before I shall tell my story."

kādī bōgata kīrū, "he saw a serpent lying."

2. The *present participial* is likewise employed—

kaligimōntsē mēgu, ngāsō lemān lāptsēna, "he had ten camels, all of which he had been lading with goods,"
i.e. "all laden with goods."

tāta māna kāmāntsiyē nemētsēnagā ši pāntšī, "the boy heard the word which his companion was speaking,"
i.e. "the word spoken by his companion."

pēr šīrō mēlyē tsēbātsēnārō tsēba, "he mounts the horse sent him by the king."

3. *Kām*, "somboddy," or the 3d. person plural of an active verb are often used as substitutes for the passive—

kām šīgā tsūrui, "he has been seen."

kām šīgā tsērdāgent, "he is not loved."

bārbū tīlō rōtsagei, "a robber has been hung."

bēla tārtsei, "the town has been destroyed."

4. The *reflective* form may be likewise employed instead of a passive, which is quite natural, as both the reflective and passive qualifications of a verb render it intransitive, and hence the substitution of a reflective for a passive occurs also in other languages, see Becker's Grammar, II. 40.

wōkita tsūruiā, karđturō tēgēri, "having seen the letter it was tied," i.e. "it was too hard for him to read."

ñgqlārō sabardtēna gurētšin, "having himself well prepared, he awaited it," i.e. "he awaited it well prepared."
šitēman ampātin tārgunātē, "by the same does the rabbit guard itself," i.e. "is the rabbit guarded."
kēri mēogu, dābūntsa tšē sūben tērgēreṇa, ñgampātuga tsārui, "many dogs, having their necks tied with iron chains, saw the cat."
kārgēni kāmti, "my heart is cut," i.e. "my courage is lost."

5. The *infinitive active* also may be used instead of a passive—

kām tsēlamtē āgō rītībē, "a black man is something of fearing," i.e. "something to be feared."
bēla ñgāsō tārtē badītsei, "all the towns have begun to scatter," i.e. "to be scattered."
mānātē pānturō ñgalā gant, "this word is not good to hear," i.e. "to be heard."
kāliāgō mērsātībē ganī, "a slave is not a thing to be trusted."

§. 213. The *government* of verbs is simple: by far the greater majority govern an accusative, a small number a dative, or both an accusative and a dative. The prevailing notion of the two latter classes of verbs is that of priority, superiority, esteem, or its contrary.

1. List of verbs which govern both an accusative and dative—

amārñgin, "I consent."
angārñgin, "I deny."
badñgin, "I begin."
bērtsēmgin, "I honour."
godēñgin, "I bless."
kasāñgin, "I consent."
mērsāñgin, "I trust."

ndgēsķin, "I overtake."
ññgūñgin, "I am ashamed of."
rññgin, "I fear."
raṃbūsķin, "I pay," (cf. Lat. honor = "reward.")
tāñgin, "I ascend."
wātsēmgin, "I judge."

Besides these, there are two other verbs, *nōngin* and *yēngin*, which assume a different meaning, according as they are construed with the dative or accusative: with the dative *nōngin* means, "I obey;" *yēngin*, "I answer;" with the accusative, the former, "I know;" the latter (with *keṭga*), "I sing."

2. Verbs governing a dative—

adūngin, "I bless."

bāskin, "I mount."

dīgērrigin, "I praise."

gāḡḡskin, "I enter."

tūmgin, "I reverence."

yēsēngin, "I go out of the way
for any one."

Of these verbs, *nāḡḡskin* and *gāḡḡskin* are probably the relative forms of the now obsolete roots, *nāngin*, *gāngin*, and consequently their dative construction is quite regular; but they are inserted in the above lists because they now only occur in this form. Other words might be looked for in these lists, whose proper place, however, is not here; so, *e.g.*, *kērtēḡḡskin* is synonymous with our "to hold, to hold fast," and construed with a dative; but the reason of this construction is, that it is a regular relative, derived from the reflective of the verb *kērrigin*, which is still in common use (see §. 61.). In like manner, *yakkāraskin*, "I teach reading," and *yekkḡḡliskin*, "I teach," both of which are construed with a dative of the person taught, might be erroneously taken for original verbs, answering to our "teach;" but they also are relative forms of *karāngin* (obsolete = *karāskin*) and *liskin*; and the phrases *kāmmō yakkāraskin*. "I teach one to read," and *kāmmō yekkḡḡliskin*, "I teach one," are elliptical, their full form being *kitābugā kāmmō yakkāraskin*, *kitābugā kāmmō yekkḡḡliskin*.

§. 214. It is agreeable to the rules in §. 146. and 147, that the remoter object to which the *relative conjugation* refers the action of the radical verb should uniformly be in the dative case, whereas the nearer object remains the same as in the

radical conjugation ; e. g. *sōbāni wūrō tātāntə pēlēsegi*, " my friend has shown me his son."

But sometimes it may happen that in cases where, by means of an ellipsis, the relative form is usually followed by a dative, the elliptical nature of such a construction is in time lost sight of, the relative form treated as radical, and consequently construed with a mere accusative ; e. g. *belāgātēgā kēgenógō*, " fill up this hole," the full form of which is, *belāgātūrō kātīgā kēgenógō* ; then elliptically, *belāgātūrō kēgenógō* ; and then changed, *belāgātēgā kēgenógō*. Again, *lāmgin*, or *pēsga lāmgin*, " I wash the face ;" *wu širō pēsga lāmgeskin*, and *šīgā lāmgeskin*, " I wash his face."

§. 215. In the government of verbs in the *causative conjugation* two cases must be chiefly observed : one, when the verb subordinates merely an accusative ; the other, when it subordinates both an accusative and a dative.

1. The first case, or that of a proper and actual causative, takes place when this conjugation is formed—

a. From any of the intransitive verbs in *ngin*, enumerated in §. 58., with the exception of *yilngin* and *ytingin* (not of *kōngin*).

b. From the following transitive verbs in *ngin*—
tūmgin, " I honour, submit to," c. dat. ; caus. *yitētūmgeskin*, c. ac. " I persuade."

c. From some intransitive verbs in *skin*—
bāfúskin, " to cook, boil," intr.
gēlāgeskin, " to remain for next year."
pādgeskin, " I am lost."
wāreṣskin, " I am ill."

2. The second case, or that of a causative in form, but mostly a mere relative in force, takes place when it is derived—

- a. From any of the transitive verbs in *nigin*, enumerated in §. 59., with the exception of *párrigin* and *wárrigin*.
- b. From the following transitive verbs in *skin*—
- búskin*, "I eat," caus., "I help some one" (dat.) "to eat something" (ac.).
- dískin*, "I do," caus., "I help some one" (dat.) "to do something" (ac.).
- dóřeskin*, "I pick," caus., "I help some one" (dat.) "to pick something" (ac.).
- dútęskin*, "I sew," caus., "I help some one" (dat.) "to sew something" (ac.).
- gámbuskin*, "I scratch," caus., "I help some one" (dat.) "to scratch something" (ac.).
- kęęskin*, "I distribute," caus., "I distribute something" (dat.) "to others" (ac.).
- rąęęskin*, "I like," caus., "I like or help some one" (dat.) "to get something" (ac.).
- rąmbúskin*, "I pay," caus., "I pay something" (ac.) "to somebody" (dat.).
- róęęskin*, "I hang," caus., i. q. rel., "I hang some one" (ac.), "upon something" (dat.).
- róřęskin*, "I collect," caus., "I collect something" (ac.) "into something" (dat.).
- sąęęskin*, "I put down," caus., "I put down something" (ac.) "upon something" (dat.).
- báskin*, "I beat," caus., "I help one" (dat.) "to beat something" (ac.).
- ladęskin*, "I sell," caus., "I sell something" (ac.) "to somebody" (dat.).

It must be observed that in all the instances under No. 2, the force of the causative and of the relative entirely coincide in every verb which admits of both forms, so that we have here an instance of redundancy of forms in the language. The mutual force of both forms is rendered in English by any of the follow-

ing prepositions, "to, toward, against, for, at, on, upon, in, into," &c.; in one case by the adverb "again," viz. *yīṭṣāmgeṣkin*, "I distribute again," the original idea being, "I distribute upon or in addition to," viz. "the former distribution."

§. 216. A few other cases remain to be mentioned, which, in some respects, differ from what has been stated above concerning the causative conjugation—

1. The verb *lāmgīn* means "to wash oneself, to wash the face;" but in the causative, in which it governs an accusative, it does not mean "to cause one to wash himself," but "to wash somebody's face," viz. that of an infant, or of a dead body. The Verb *wārrīgīn* means "to burn," trans.; and in the causative, where it likewise governs an accusative, it also means "to burn," but with the idea, "like a potter," i.e. to make earthen-pots fit for use by burning them in an oven.
2. The verbs, *bāskin*, c. dat., "I mount," *pārīgīn*, c. ac. "I separate," *sāngeṣkin*, c. ac. "I awaken," trans., in the causative, govern the same cases, and have to be rendered in English in the same way; but the reason why they severally admit of a causative, or, in this case, rather a relative conjugation, is, that one may wish to direct attention especially to the object on which one mounts, or the contact from which one separates, or the state from which one awakens. In the following propositions the causative form would therefore seem to be more correct than the radical form, although the latter is quite admissible and frequently employed—

wu kalīgimōnrō yigeḃāskī, "I have mounted my camel."
sandīgā lēbālāntsālan yitepārgēskī, "I have separated them,"
lit. "from being in their quarrel," i.e. "when they had a quarrel."
šīgā kəṇemlan yīṭṣāsāngeṣkī, "I have awakened him out of sleep."

3. The verbs *yġnġin*, "I holloa," and *yġnġin*, "I breathe," though both intransitive, use the causative and relative forms indiscriminately, and govern a dative in either case; the first with the meaning, "to holloa over or towards somebody;" the second with the meaning, "I help one to breathe or to live, I assist, support one."
4. The verb *nōġin* likewise uses the relative and causative conjugations indiscriminately, but both with a causative meaning, "to cause one" (dat.) "to know something" (ac.).
5. The intransitive verbs, *kāṣṣkin*, "I run," *yūruskin*, "I fall," and *yūwāṣṣkin*, "I laugh," become transitive in the causative conjugation, but have their object in the dative case; e.g.
kūrgulī sōbānirō tsukkūrī, "a lion has fallen upon or seized my friend."
ām 'gāsō kūrgulirō tsagagāšī, "all people ran after or pursued the lion."
āte kēdrirō yukkūremmī, "do not laugh at, or do not deride, an old man."
6. Several verbs can, in the causative conjugation, govern indiscriminately an accusative and dative—
līskin, "I learn," caus. c. ac. and dat. of person, "I teach."
nāḡṣkin, "I overtake," caus. c. ac. and dat., i.q. radical conj.
tsāḡġġin, "I dress," caus. c. ac. and dat., i.q. radical conj.

§. 217. The *aurist* is employed either to indicate past time in general, without any adjunct idea, as the Greek *aurists*: or, as the Greek and our imperfect, to represent a past act in its commencement and duration, or in its progress. As in Latin the perfect, and in English the imperfect, so in Kanuri, *this* is the proper *historical tense*; but with regard to its use it must be remarked, that for the most part it occurs only at the end of a sentence or period; and when several verbs follow each other,

denoting a series of consecutive acts, the last of them only is found in the aorist, as will be seen from the following instances—

meiyē : aba mālam, wu bērnien katambúskō wurāgósō, "the king said, father priest, I was born and grew up in the capital."

kāmpūa kām dēge tētsa, kāsugurō ntsúnturō lēgēda ; lēge dányā, dābū kāsugubēn dāgēda, "four blind men arose and went to market to beg ; when they had gone, they stood up in the midst of the market."

Dāgányā, kríge Fulátā tēgónō : āngm wūgeiēndē, mei Delāma yañtsúa Fulātā yóktse, bēlāndērō kāsýō, "it being over, the Pulo war commenced : when we looked to the south, the king of Deia, with his people—the Phula having driven them—were coming to our town."

sagāndē tilórō nabgeiēndē, mei tse, Fulāta bērnien tsetúlage, gāge, náptsena, dūgō ságā pal kilugō, "when we had sat down for one year, the king came, the Phula left the capital, he entered and remained till one year had elapsed."

ātēman mūsō Wāsílberō gāgeskē, komāndē āširndēgā tsáktse, 'Engalīši, kēntši állabē, andégā sámāge. ságūtē, andīgā álla tilórō p̄sgeḡda, "thence we came into the hands of white people, our Lord helped us ; the English, servants of God, captured us and brought us here, and gave us freedom for God's sake."

tāta tálagābē tētsē, lētse, meina sōbāgonō, "the son of a poor man rose, went and made friendship with a prince."

§. 218. The *perfect tense* indicates past time fully completed. It may be said that the aorist indicates the inceptive, and the perfect the completed end of past duration. If, *e.g.*, you say, *kádiskō*, you convey the idea of your having once started, and then of having been performing the act of coming ; if *tēsēkī*, you convey the idea of your having fully completed and actually terminated your act of coming.

Although the aorist is the proper *tempus historicum*, yet the perfect frequently alternates with it in one and the same narration. The beginning of a story which was told me may serve to illustrate this—

Málam tsúrō bēlāben kāmuntse tīlōa. Kāmuntse tīlōtē širō tātā tīlō kēngqālī tsāmbō. Kēambūnyā, tātā šyúa kāmunt-súa tsasargālē. Tātā ganā wurāgānyā, yā tātābē pátsegi. Kāmū pátsegenābē kábū yásge kitényā, sādāga yásguānt-sibē sadáktši. Sadakkānyā, kábū tūlur tsēti. Kábū tūlur kitényā, sādagāntse tūlurwa sadáktši. Tūlurwa sadáktse dāgānyā, kábū pídēge tsēti. Kitényā, sādāga pídēguabē sadáktse dāgānyā, málam karāmintse bóbōtse, karāmintsúrō: “karāmini, bēlā átē yā tātānībē wúrō tātā kolōsege, komānde šīgā mātši, wu bēlā átē wūgā šerāgenī, wu bēlā gadērō tātāni tāske lēngskin,” tse karāmintsurō, káreintse tsergēgē, gótse, tātāntse mūskōn tsētā, bēlā gadērō légonō. Lēgānyā, bēlā átēn pāntse mātse, šyúa tātāntsúa nābgēda. Nabgedānyā, karāmintse tātāntse tīlō kēngqālī tīlō mbētši, tātāntse tsētā, nā yayāntse málamberō kīgutō, &c., “A priest in a town had one wife. This his only wife brought him one male child. When she had given birth to the child, he and his wife took care of it. When the little child had grown up, the child’s mother died. When the woman had been lost three days, he brought the three-days’ sacrifice for her. After he had brought it, the time came to seven days. When it had come to seven days, he brought the seven-days’ sacrifice for her. When he had brought the seven-days’ sacrifice, the time came to forty days. Then, when he had brought the forty-days’ sacrifice, the priest called his younger sister, and said to his younger sister, ‘younger sister, as for this town—the mother of my child having left me the child at her death—this town does not like me, I will take my child and go to another town.’ He bound up his things, and took them, and caught his child by the hand, and went to another town. Having

gone, he sought a home for himself in that town and remained, he and his child. Having remained, his younger sister, who had also one male child, took her child, and brought it to her elder brother, the priest," &c.

§. 219. As certain perfect forms of the Greek and Latin, *e.g.* *οἶδα, μέμνημαι, novi, memini*, have to be rendered in English by the present, so also must the Perfect or even Aorist forms of certain Bornu verbs. Most of them, however, may in another context be equally rendered in English by the perfect—

<i>bóngi</i> , "I lie," prop. "I have lain down."	<i>nóngi, nóngō, nógoskō</i> , "I know."
<i>dángi</i> , "I stand," prop. "I have stood up."	<i>pándęski</i> , "I possess," prop. "I have got."
<i>kúski</i> and <i>kíguskō</i> , "I bring," and "I brought."	<i>rágęski</i> and <i>rágęskō</i> , "I like."
<i>námgi</i> , "I sit," prop. "I sat down."	<i>ríngi, ríngō, rígoskō</i> , "I fear."
	<i>ttski</i> , "I am enough, suffice."
	<i>wángi</i> , "I dislike."
	<i>yętsępráski</i> , "I believe."

It is evident that the Bornu forms are more correctly chosen, because all these acts must have been performed before they can be announced.

§. 220. The *indefinite tenses* can stand for any of the three capital tenses, the context always indicating which of them. But as the first indefinite expresses frequency, and the second indefinite singleness of action, besides the time-relation, they might as well be considered as two *moods*.

The *indefinite I.* expresses continuation, repetition, frequency of action, and may be used—

1. For our *present*, viz. when this expresses—

- a. Capability or habit of doing a thing, as in all universal propositions or general statements; *e.g.* *ngádō pártšin, búńi mbátsin, kām létšin*, "a bird flies,

a fish swims, man walks." This is the same as,
ngúdō pátēma, b́nī mbátēma, kām lētēma.
kúyē lētšin logótšin, širō tsádin, b́alie lētšin, logótšin,
širō tsádin, "to-day he goes and begs and they
 give him, to-morrow he goes and begs and they
 give him."

- b. Certainty or firm resolution to begin an act at once,
 so that, as far as the will is concerned, it is
 already entered upon; *e. g.*

lénigin, "I go," *i. e.* I have fully resolved to begin
 going instantly. Sometimes we express this
 force of the indefinite by an auxiliary verb; *e. g.*
wu kidāni dískin, "I will do my work."

2. For our *future*, when no stress is laid on the cir-
 cumstance that an act is not yet commenced, but
 when it may soon begin and have its progress in
 futurity—

wu nánien kāmū b́dgō : ndú sandíga ngqlārō ẃtšin ?
 "I have no wife about me : who will look well after
 them?"

ām wúra, nemé gúluntsaskinté, ndúyē śmōntse ṕrēmte,
 "ye great men, as to the word which I shall tell
 you, let every one open his ears."

kúnganamáté, ši ágō b́ali š́inté nírō ǵltšin, "as to a
 soothsayer, she tells thee what will come to pass
 to-morrow."

áfíyāye állayē áǵmēsaganāté š́tēmā rúiyen, "whatever
 God has decreed for us, that we shall see."

ngō abándō ḱabin b́ogáta, ẃuyē abándogā ǵaskin, "behold
 your father is lying a corpse; I shall follow your
 father."

- 3 For our *past*, when it indicates that a thing was done

continuously, repeatedly, that it has been a practice, a habit, or custom—

sāndi badigēdānyā, wu tšīnēskē, sandigā ngāfon gāskin, tilō nāgēskia, gōngē yundūskin, ndī nāgēskia, gōngē yundūskin; ngāsō kábū pāntsa tsabāndintē wu yundūskī, “when they had sat down, I rose and followed after them; having overtaken one, I took and swallowed it, and having overtaken another, I took and swallowed it; by the time they would have reached their home, I had swallowed all.”

kōa sōbāntšē kērdi tsūmtšin bāgō, sālītšin bāgō, sadāktšin bāgō, lifā pēbē tsēbui, dā gādubē tsēbui, dā dālē tsēbui, kimilntšē tsei, dāgāta tērtērtšin, “his friend, the heathen, fasted not, prayed not, offered not, ate the carrion of cattle, ate hog’s flesh, ate monkeys’ flesh, drank his beer, made water whilst standing.”

wātšisō bārbū, dīnīa bunētšīa, ngērgēntšē gōtšē, ndālturō lētšin, “every day, when it had become night, the thief took his bag and went to steal.”

dzādzirma, dīnīa bunētšīa, tšētšē; tsūrō bēlāberō tšin, tšīa, kānī tsūruīya, tšētšē, gōtšē, lētšin, tsātē, tsēgēria, kūrū kātširītšīa wōltin, “a leopard used to rise at night, and came into the midst of a town; when he had come and seen a sheep, he killed it, took it and went off. Having carried it away and eaten it, he returned, after it had become evening.”

§. 221. It is natural that, in all languages which possess verbal forms expressive of continuity or frequency, there should be a near approach in the use of these forms to participles, perhaps sometimes a mutual interchange (cf. for the Semitic Ewald’s Hebrew Grammar, §. 136. c.); for any action which serves as an adjective to distinguish and mark an agent must have been continuous or repeated. Accordingly we cannot be greatly surprised if we find the *first indefinite* employed in Kanuri where other languages employ a *participle*, or, in its stead, an

infinitive, and if we find it *alternating with the participle*, and also, in other respects, treated like it. Hence we may be reconciled to what appears at first so strange and startling, viz. that in Kanuri a regularly inflected finite verb assumes *case-terminations*. In addition to the examples produced in §. 155. others may be added to illustrate the above statements—

bārētšin tsúru, "he saw him hoe."

kóānēmga kóā kandira átēṭe tsētšin rumba? "didst thou see this hunter kill thy husband?"

kēngal Pótēn tsékúrin kirúnýā, "he having seen the sun set in the west."

ndntse létšinnō létse, "let him go to the place to which he is going."

ši málam, kitábu nótseṇa, tsúmtšin, sálitšin, sadáktšin, "he is a priest, and knows the book, fasts, prays, and sacrifices."

keigamā nigáfō meibē tségei Fulátasoyē kerúnýā, "the Phula having seen the general following after the king."

ágō tseráḡena tsédinnō wólgonō, "she became one who could do what she liked."

bisga búnyē wu nēmnyin bóṇṣgana lénṇeskin wu našingoskō, "yesterday night, lying sleeping (*prop.* that I might sleep) in my house, I dreamt."

§. 222. In the participial use of the indefinite the mere abstract notion of the verb seems to preponderate over the accident of continuation and repetition; hence it is natural that the adverb *bago*, which expresses absolute negation should uniformly be coupled with the first indefinite when it refers to what is never to be, either now, nor at any future time; cf. also §§. 292., 293., 225.

wu nigā rambúskin báḡō, sai 'Alla, "I can by no means pay thee, but God only."

mána am wúrayē nemētsa pānganātē wu sēbgeskin báḡō, "the word which the great men have spoken and I heard, I shall never forget."

yim abānēm wūa šūa degetenātē, māna nemēngia, kōtšīn bāgō, "at the time when I and thy father were alive, and I had spoken a word, he never transgressed it."
kāmū ndī dībī kwōyā, komānde nāndērō tšēnātē, andīrō "kāmū ndī ātē dīhōl" *gūltšīn bāgōba?* "if two wives were improper, would not our Lord, when he came to us, have told us, 'Do not take two wives.'"

Whereas the first indefinite with *bago* negatives a future action for any period whatever, it does so only for a limited period when followed by *gani*; e.g.

wu nīrō pērni ntsēgēladēškia, kēmēndē wūgā bedšēmin gani, "if I sell my horse to thee, thou wilt not pay me this year."

In practice, however, this rule is not so rigorously observed, although it originally seems to have been the ground for this difference of forms, and we meet *bago* where *gani* would have been more proper.

§. 223. It may be considered as a consequence of the future import of the indefinite, that it is sometimes used with the force of an *imperative*, just as the future in Greek, but weakening, in a measure, the strictly imperative power, and placing the mere *expectation* that a thing will be done in a stronger light—

"*kām kērmei dūnōn tšēbāndin bāgō*" *tšē kitābuyē wu kīruskō*,
 "I have seen that the book says, 'let a man never get a kingdom by force.'"

§. 224. The *second indefinite* expresses single action and is used—

1. as a *present*—

a. when indicating a firm resolution to do something instantly; e.g.

lēngē, "I go," i.e. "I am fully determined at once to

perform the act of going." It differs from the corresponding indefinite I. by representing the act as single.

píndin táta dēgan wūrō šē, ŋgalārō ntrō ntšiskē, "give me twenty-four, and I will give thee the ram."

- b. When followed by an indefinite I. with a present force; *e.g.*

wu lēngē karāngin, "I go and read."

wu lōngē lēngin, "I lie down and sleep."

2. As a *future*, when followed by the future tense or the indefinite I. with a future force; *e.g.*

kērbū lāsge, ndi, kēnyāsguātē kām kura tīlō bēlāndon pātsege, nāndi bēlabētē ŋdāsō šiterāntsurō nā tūlon nāptsou, "after two years, in the third, there shall a great man die in your town, and all ye of this town shall sit down in one place for his funeral."

kārgē tsundā, kantēgālībī ndīsō pītse tšindō, "having swallowed the heart, he will draw out both the kidneys and swallow them."

nāptšia, kōganawāntse ŋdāsō tsa, dātē kōmburō badtšēda, "he having sat down, all his soldiers will come and will begin to eat the flesh."

bālīe wu sēba tšeskē, šīgā-yētšēskin, "to-morrow I will come early and will kill him."

3. As a *preterite*, when it is followed by an indefinite I. with a past meaning, or by a perfect, or an aorist"—

būnyēgányā, sāndi tsa, tšēptsā, argem 'gdāsō tsābui, "night having set in, they came, alighted, and ate all the millet."

tšeskē, pānien nāmgē, ālla logōngin, "I came, sat down in my home, and prayed to God."

ŋgampātū lētse, gōtse, kūguigā tsūndi, "the cat went, seized the fowl, and swallowed it."

abándē tsítse, lètsē, bēla Bilbilāten kāmū yāndé ganá
Lígíramtē nǎgā tsédē, kígutō pāndérō, "our father
 arose, went and married our step-mother Lígíram
 in the town Bilbila and brought her home."

§. 225. Joined by *bago*, the second indefinite negatives a single action which was to happen at any future period (cf. Indefinite I. with *bago*, §. 222.). The accident of time standing much in the back ground, compared with the idea of singleness of action, the indefinite II. with *bágō* may often be best rendered by our *present*; cf. also §. 234.

ni mánāni pánem bágō kwōyá, degá ni tsúrūm, "if thou wilt not hear my word, stop and thou shalt see it."

ágō fúgubē rúmin, ngáfobē, tsintē ni rum bágō, "thou seest what is before thee, but thou canst not see when that is to come which is behind thee."

kóayē šī tsánnā nǎnga lemántse kámmō tšim bágō, "the man said he would not give his goods to any one on heaven's account;" understand, "on the occasion when he was requested so to do."

kárgenem tsēlam kwōyá, ni tsánnā pándem bágō, "if thy heart is black, thou shalt not obtain heaven," viz. "on the one occasion after death."

pátorō lénēmā, tšem bágō, "if thou go home, thou wilt not return," viz. "on the present occasion, whilst on others thou mayest do so."

When it is said to a blind man, *níte šimnem rum bágō*, "thou dost not see with thine eyes," *rum* seems to stand from a phonetic reason, because in its stead *rúmin bágō* might be used, whereas one could not say *rúskē bágō* or *tsúrū bágō*, but only *rúskim bágō*, and *tsúrui bágō*.

§. 226. It has been said in §. 217., that the aorist is the proper historical tense, but that it generally appears only in the last of a number of verbs which are grouped closely together; now the tense of these preceding verbs is uniformly the *second*

indefinite, and it can likewise claim to itself the character of being an *historical tense*. But it is more descriptive or graphic than drily historical, it paints history as it were. With the second indefinite narration proceeds, with the aorist or perfect it concludes. The second indefinite joins fact to fact, observation to observation, so objectively and abstractedly that it seems quite to lose sight of the accident of time, and, with surprising unconcern, leaves it to a following perfect, or aorist, or future, to determine in what time an action is to be conceived, so that it actually ceases to be a tense in the common sense. At any rate, the second indefinite has much less of the character of a real tense than the first; for whilst the latter generally stands at the end of a sentence, and so leaves no doubt as to time, the former is not thus situated, and depends on the time of the tense immediately following.

Some more examples may here be given to illustrate the use of the second indefinite as a graphic historical tense—

kourínyā tštšə tsegáse, nā kurgúlíberō légonō, “after having fallen, he rose up, ran, and went to the lion.”

kirínyā, dzádzirma tse, búltegā tséta, tšétse, búltegā tsébū, báre badtši, “having seen it, the leopard came, seized the hyena, killed it, ate it, and began to work.”

ši wólte, tse, ngúdō gótse, tsébā gəsgārō, pátō ngúdōbelan ngúdō gánátse, tsédírō tsebgónō, “he returned, came, took the birds, climbed up the tree, put the birds into the bird's nest, and came down on the ground.”

mei kátunō keigamābē pántse, sabaráte, ámtse ngásō tštša, tši gédibēn tsálugu, tsába Kúrnoābē gógonō, “the king heard the General's message, and got ready; all his people rose up, went out through the east gate, and took the way to Kúrnoā.”

§. 227. The cases are comparatively rare where a second indefinite is historical without a past tense following. When the second indefinite is thus employed, its forms in *o* are preferred. A few instances may here follow to illustrate this—

nátēman kóayē káliārō : wu nīgā mērsāntsēskē, kásimārō ntsúnōtēskē, nī lēnem, kásimayē nīrō tšīrē gúltsē, nī wóllem, tsem, wūrō kátugū kámnem, lēngē, tátāni tāske, yētsēskē, kūn kāsēn nīrō kām gúltsasgani, " then said the man to the slave, ' I trusted thee, and sent thee to the diviner ; thou wentest, the diviner told thee the truth ; thou returnedst, camest, fabricatedst a lie to me, so that I went, took my boy and killed him, henceforth I shall no longer call thee a man.' "

málam tsūrō bēlabēn kāmūntē tīlōa ; kāmūntē tīlōtē šīrō tātā tīlō kēngālī tsámbo, " a priest in a town had (only) one wife ; and this his only wife brought him one male child."

tátayē abāntsurō : abāni, woinā andīrō lēnem, kásugun yībun yāsge kúttummātē, kāmūnēmte tátāntsurō woinā ndītē gótē tšō, andīrō woinā tīlōtē rētē, rētā rētā skédō, " the boy said to his father, ' my father, of the three pancakes which thou hast bought at the market and brought to us, this thy wife took two and gave them to her child, and one she rent in two and gave us each a half.' "

āfi nīgā ntšebándō ? " what has happened to thee ? "

ām bēlabeyē, " koānēmte ndū tšētso ? " kədānyā, šīyē, " kandira, kqmāšindē átē, šīmā tšētso, " kónō ām bēlaberō kāmuyē, " when the people of the town had asked her, ' who killed thy husband ? ' she, the woman, said to the people of the town, ' this hunter, our neighbour, he killed him.' "

§. 228. We have seen that narration moves on in the second indefinite, and that this is usually the tense of a number of parallel verbs which are followed by an aorist or perfect, thus with these concluding verbs uniting into one group, and forming a kind of sentence or period in which a whole speech is, by degrees, brought under a convenient survey. But now these periods themselves need a connecting band, to show that they are merely

parts of a whole. And the second indefinite proves such a band of union. But its force and use here is peculiar. The same verb which, in the aorist or perfect, has concluded one sentence, is *repeated* in the second indefinite, and thus begins another sentence, or forms the first link of another group of verbs. This repeated verb accordingly does not add to the substance or quantity of narration, but serves merely a formal purpose, is a mere connective: and as a connective, it does not outwardly link together, like our conjunctions, but unites the various sentences of a speech into one graphic description, one picture. The historical aorist or perfect, by bringing the time-idea of preteriteness, so to speak, into prominence, destroys the picture-like character of speech, and it seems to be the sole object of repeating a verb in the second indefinite to restore this character. The aorist or perfect, recurrent at short intervals in Kanuri relations, maintains the *historical* character, and the more frequent use of the second indefinite preserves the vivacity of *picture-like representation*.

The following are instances of the repetition of verbs in the indefinite II.; and to render the translation into English as little awkward as possible, the second indefinite will be translated by a present, of which it perfectly well admits—

lēgányā, mei gergātsi; gergātsē, kēgamā yóktse, kášagar tsēmāgē, "he having gone, the king became wrath; he is wrath, drives away the General, and takes the sword."

Fulāta tštša, nā melberō káššō, tsa, bērnī kārāngedányā, melrō wōkita tsēbātsa, "the Phula rose up and came to the king; they come, and having approached the capital, send the king a letter."

kōganā ngāšō pērān Fulātā dūtsei tšēššēin; dūtša, nā lēte kábū tilowārō sandīgā kesātō, "all the soldiers pursued the Phula to kill them; they pursue and carried them to a place of the distance of one day's march."

nā kōāberō kádiō; tšē, kōagā, lafiātsē, "he came to the man; he comes, salutes the man."

nā bēlamāberō kēgutō ; tsāgūtē, dāgānyā, "they brought it to the magistrate; they bring it, it being done," &c.

sāndi móltei ; mólta, kóayē šīgā gótse, wóptsege, "they wrestled ; they wrestle, the man took him and threw him down."

tštsa, létsei ; létsa, nā gadē, kēbāndēnyā, bōgēda, "they rose up and went; they go, having reached another place, they lay down."

§. 229. The *future tense* is used to indicate absolute futurity : it represents an act as not yet commenced at the time of speaking. It is rather surprising, that whilst in form it corresponds to the second aorist, yet in force it is parallel to the perfect.

bēlamāwa tseiya, sandiyē ngāwāntsa badītšēda, "when the magistrates have come, they will begin their wrestling."

kām kāmū ndī gānātšia, kērētsonō, "if a man takes in two wives, he will be partial."

tātātībē bū rūškia, kāsūātē wūgā kolōsonō, wu tšitsōskō ; būntšētē šimniyē tsūrūni kwōya, kāsūātē wūgā kolōšim bāgō, wu tsānuskō, "when I shall have seen the boy's blood, the sickness will leave me and I shall get up; if my eyes do not see the blood, the sickness will never (*i.e.* neither now, nor at any future time) leave me, and I shall die."

nī tīlōnēm dīgallan bōnēmia, būndiyē nīgā gōntsonō, "if thou sleep alone in the bed, wild beasts will take thee."

lētšēni kwōya, tsū bēlābē bibītsonō, "if he does not go, he will defame the name of the town."

kāliāntse burgōbē šetānturō tšia, tšimērō, kōnō kāsḡimayē, "if he gives his first slave to Satan, he will recover, said the diviner."

§. 230. The Kanuri, not possessing *relative tenses*, has to express these by various other forms, as will be seen from the following instances—

1. The *imperfect* by an aorist, perfect, or participle—

kigūtēnyā, ngampāturō kēinō. "when she had brought it, she gave it to the cat."

gōgányā, murtāga pēremgonō, "when she had taken it, she opened the smelling-bottle."

kūlō tsalgányā, ārgem tšenātī, ngālō tšenātī, māsarmī tšenātī, "when he had cleared the farm, he planted millet, beans, and maize."

ši būnyē dīgalntsēlan bōtsēna, rāntsē nemētšin "when by night she was lying on her bed, she spoke to herself."

2. The *pluperfect* by the conjunctival, or a participial, or a perfect—

lēgēdányā, dūnyā wāgányā, tātōa tštsa, "when they had gone, and when it had dawned, the boys arose."

kōa kāmuntse pāltigō nōtši, "the man knew that his wife had conceived."

pērō kənemyē gōtsēna, ši nōtsēni, "he did not know that sleep had seized the girl."

nā ngalārōberō lēgányā, ngalārō dzādzirma tštsēna, "when he went to the ram, the ram had killed the leopard."

3. The *paulopost future* by the conjunctival, the perfect, or the future—

nānēmō tšeskā, ni tīgini ngāsō rum, birti kābē rīmā, mánānem tširētši, ni wūgā kōsēmi, "when I shall have come to thee, thou mayest see my whole body; and if thou wilt see the wale of a stick, thy word will have become true, thou wilt have surpassed me."

tīmīni, kām tsāngta, tšētšin, nōnēsganā kwōya, kōātēgā tīmin tsātsqganī, "if I had known that, if I should bite any one, my teeth would kill, I would not have bitten the man with my teeth."

tšā wu bāgō kwōya, ngā kōlīram ātiyē gōntsē, ntsātē, ntsētšō, "if I had not gone, the wood-demon would have taken, carried off, and killed thee."

§. 231. The Kanuri has not developed *auxiliary verbs* to express tenses, with the only exception of *dātši*, an impersonal

form of *dāngi*, "I stand," or *dātsə* of *dāngə*, id., by which the completion of an action is still more emphatically indicated than by the mere perfect. It has a parallel in the Spanish language, where the auxiliary *estar* also means "to stand" (L. *stare*). As to its use, it must be remarked, that it always follows the verb to which it belongs, and that this verb itself is uniformly in the second indefinite, whereas it can itself be either in the indefinite or in the perfect tense, the latter most frequently. It is only used in the 3d person singular, whatever may be the person and number of the other verb—

gəsgā kāmna dātš, sū lānū dātš, bātsam tādū dātš: dāts-mārō nandīgā bōbōngədāskō, "ye have now cut the wood, dug the iron, built the furnace, therefore I have called you."

wu nemə komāndē sūnōtə tsəsgānātə wu nandirō nemənəskē, dātš: kōa mātātəgā pāntsenātə pāntə ɳgqlārō, "I have now told you the word, on account of which our Lord has sent me: let every man who has been hearing this word, hear it well."

nātəman kāmtegā dārō kāmtsā dātšin, kāləmtə kāmudāsō, pēroāsō tsōgōntsārō pītsagei, "then they cut the man entirely into meat, and the women, with the girls, fill their baskets with the intestines."

bāmbātə bānnā tsədō Bōrnun ɳgūburō: ām wūra ɳgdāsō šīma tsəbātə dātš, "the pestilence caused much devastation in Bornu: it entirely carried off all the great people."

rōntəma tsūlūgə dātšəni, dūgō dārō kāmteši, "he had not yet quite expired when they cut him up for meat."

§. 232. A few other verbs are sometimes used so that they appear much like time-auxiliaries, but perhaps give up less of their proper verbal notion in Kanuri than in other languages where they are similarly used; cf. Becker, I. §. 90. The verbs *lēngə*, *bōngə*, *tšīngə*, with other verbs following, may be taken as indicative of mere inchoation; as,

lēngə bōngin "I am going to sleep."

lénge búskin, "I am going to eat," comp. in German, "schlafen gehen, essen gehen."

lénge bóngi, "I went to sleep."

tétné, námné, éigā rui, "sit down now and behold him."

Similar to this is the use of *kóngin*, in certain connexions; as, *délāge tsudúre kótši*, "the rains are over."

In all these cases, when two verbs belong so closely together, the negative character, if required, is added to the last only, comp. §. 257.—

lénge búsgani, "I am not going to eat."

délāge tsudúre kótšeni, "the rains are not over."

§. 233. In the *syntax of moods* it will be convenient to term what is usually called the *indicative mood* the *affirmative*, because, in Kanuri an *affirmative* and a *negative*, as one single *indicative*, must be distinguished from the subjunctive, imperative, &c.

The *affirmative indicative mood* expresses reality and certainty; e.g.

nóngi, "I know."

létši, "he has gone."

rufútseyē, "we shall write."

§. 234. The *negative indicative mood*, a verbal form which the Kanuri has in common with the Finnic * and other languages, expresses negation of existence or action; e.g.

nónqani, "I do not know it."

létšeni, "he did not go."

rufútsaqani, "I shall not write."

As there is a *formal connexion* between the negative mood and the second indefinite tense, so also in *power* the negative joins itself to the indefinite II., by always referring to a single action, to an energy which is considered as occupying only one moment of time. Hereby it differs from the first indefinite with *bágō* (see §. 222.); e.g. *lénqani* means, "I did not go;"

* cf. Becker II. §. 215.

lětsasqanı, "I shall not go," viz. "on a certain understood occasion;" but *lěngin bágō*, "I never went," or "I shall never go," viz. "on any occasion."

The future tense of the negative mood and the second indefinite with *bágō* almost coincide in use, yet there is some difference between them. They agree in rendering negative an action still future at the time of speaking; but they appear to differ in this, that the future of the negative mood urges the idea of *futurity*, and perhaps refers especially to what is still distant in future; whereas the second indefinite with *bágō* urges the *singleness* of the action, but leaves ample room as to the proper moment of time, to happen either immediately after the time of speaking or at any future period (cf. §. 225.). The first indefinite with *ganı* is different from both these forms; for it neither urges the idea of futurity, nor negatives an act which might have occurred at any future period, but refers to a defined and limited *period* of the future, and allows the possibility of an action taking place at any moment within that limited period only. So, when I say, *wu lěngia tşeskin ganı*, I convey the idea that I shall be absent for a certain period, as, a few days or a few years, but it leaves me at full liberty to return after such a period: whereas if I say, *wu lěngia, tşeskin bágō*, I state that I shall not return at all, but remain absent for ever.

§. 235. The negative mood has a peculiar emphasis when it is connected with certain pronouns, numerals, or adverbs, which we have often to render by "even not," or "not any," &c. And the particular word to which the negative logically refers has generally the suffix *ma*, cf. §. 283. 2. In this way also the language makes up for the lack of compound words like "n'one (none), n'either, k'ein, n'ullus," &c.

ndumā gěmnyendě pătötən, kóatę ši tılöntşę gěmnyē, "we did not meet any body in the house, but the man alone."

wu ngălěma rúsganı, "I never saw it."

kómandětę, ši ndumā, átę kěrdi, átę mészəlam tşę aláktşęnt, ndúsō

kállō alákkonō, "our Lord has not created any one, saying, This is a heathen, and this a moslim: he has created all alike."

kām tīlōma rūsḡanī, "I did not see any body."

ndúmārō ḡullendē, "we did not tell it to any body."

kāmū štrō āfima ḡúltḡenī, "the woman did not tell him any thing."

ndūma tḡenī, "none has come."

§. 236. When *āte* is joined to the negative mood, we have a double negation, which, however, does not, as in English, amount to an affirmation, but, as in Greek and Hebrew, is more intensely negative. Besides this it must be remarked that this combination is always prohibitive or hortatory; it is in fact a negative optative. This prohibitive character appears very natural, when we rightly understand the nature of *āte*. For although it is indubitable that it has actually passed into an adverb, and even into a conjunction, yet it is evident that it originally was the imperative of a verb now obsolete. The clearest proof of the latter circumstance is its occurrence in the plural form. There are also different forms of *āte*, identical with it in every respect except the sound, and probably more or less peculiar to different localities, viz. *wōte*, *ńte*, *ńde*, *ńde*, *wōnde*; plural, *ātogō*, *wōtogō*, *ntógō*, *ndógō*, *wōndogō*. But these forms are never followed by any mood except by the negative.

1. Instances of the negative with *āte*, when the latter is an adverb or conjunction —

šīgā ńḡqlārō teī, āte pēreḡenī, "hold it well, lest it should escape."

kām dā ḡādubē ḡībū kwōya, wāḡē wōte wūa šyūa tūruiyendē, "if one has eaten hog's meat, I and he may not see each other in the next world."

wu aḡōte āte rūsḡanī "I will not (wish not, may not) see this thing."

āte šimḡemin šīmālō rūsḡanī, "may I not see tears in thine eyes."

2. Instances of the negative with *áte*, when the latter may be a verb as well as an adverb (sing.), and when it is merely a verb (pl.)—

áte ndúmārō gúllēm̄mí, "do not tell it to any body."

áfí nēm̄két̄s̄indō yāyē, wóte kárḡen̄em̄gā kāmūrō yím̄mí,
"whatever your intimacy may be, do not give thy heart to a woman."

ndé ndárāma lúgēm̄mí, "do not go out anywhere."

ntógō gálūwí, "do not (you) quarrel."

wótogō lebála díwí, "do not (ye) make a palaver."

ndé lolōnēm̄mí, "do not (thou) tremble."

wóndē ágō átēgā gérēm̄mí, "do not eat this thing."

áte nāndérō t̄sem, ntsúruiyendé, "do not come to us, we will not see thee."

- §. 237. The *imperative mood* expresses command, exhortation, request, as the following examples will show—

lénógō, máleiga ngásō bóbōnógō, "go and call all the angels."

dēgá, gúln̄gē, páné, "stop, I will tell it to thee, listen."

súmōn̄em, p̄rēm̄mē, n̄i p̄dné, "open thy ears and hear thou."

t̄s̄n̄é, léné, dígallan bóné, "arise, go and sleep in the bed."

árē, gér̄te, kárḡen̄em góné, kágē šē, "come, divide it, take thy part and give me mine."

- The 1st person plural of the imperative has usually to be rendered in English by "let us"—

árogō, š̄lgā kár̄q̄n̄n̄ogō, "come ye, and let us go near him."

t̄s̄n̄ogō, lén̄yogō, "arise, and let us go."

árogō, lén̄yogō, páton nám̄nyogō, "come, let us go and sit down in the house."

met̄ē b̄lánden yón̄n̄ogō, "let us drive the king out of our town."

ngásō nā túbon nám̄nyēogō, kálándō āmpányogō, nyē, "we said, Let us all sit down in one place, and mind ourselves."

The imperative is always affirmative, and whenever it ought

to be negative or prohibitive, the negative mood with *atɛ* is used, cf. §. 236.

§. 238. It is strange, but not without parallel in Hebrew (see Ewald, §. 235. a), that the *imperative is used in indirect speech* which contains a resolution, determination, or wish, where we may use a *subjunctive*—

lénɛm, Wádairō wókita tsɛbánɛm, Wádai tsɛ, wúgā šésɛ, ni náwné nɛm, "thou goest, sendest a letter to the Wadaiese, that the Wadaiese should come and should kill me, and thinkest that thou wouldest remain" (viz. "quietly, unmolested").

wúgā rósegané, atɛmárō kádískō, "that thou shouldest hang me, therefore am I come."

§. 239. The imperative of the *verba declarandi* is followed by the second indefinite, which must be rendered in the English by an infinitive—

ām wúra ngásō bóbóné tsa, "call all the great men to come."
šírō gúllé kidántɛ tséde, "tell him to do his work."

§. 240. The *imperative* sometimes, though rarely, assumes the suffix *bē*, for the purpose, as it would seem, of rendering it more solicitous, or emphatic—

"*álla andírō kásām pínébē!*" *nyē logónyen*, "O God, breathe wind upon us! we prayed."

wúró kómbū šébé, "O give me food."

§. 241. It is very peculiar that the *imperative* assumes a *dative termination* when it corresponds to our infinitive in negative questions. The dative suffix is owing to a negative verb, as *dámgin*, *wángin*, which are usually followed by a supine (see §. 262.). An infinitive could always be substituted for this imperative without altering the meaning, so that we might say *the imperative stands here for an infinitive*. But the real origin of this construction seems to have been, that the imperative was considered a literal quotation, so that, e.g.,

ši árērō wátši, "he dislikes to come," has to be explained thus, "he dislikes (*wátši*) the request: 'come' (*áre*). When the phrase stops with the imperative, which is often the case, it must be considered elliptical, a negative verb being omitted—

ni wúrō ágō šērō? or *ni wúrō ágō šērō dāmñēmī?* or *ni wúrō ágō kēntšórō?* or *ni wúrō ágō kēntšórō dāmñēmī?*
 "dost thou refuse to give me something?"
wúrō gullérō? or *wúrō gullérō wāñēmī?* or *wúrō gúlturō?*
 or *wúrō gúlturō wāñēmī?* "wilt thou not tell it to me?"

§. 242. The *conjunctive mood* presents an action as having occurred previous to another, or places it in the relation of antecedence. This mood answers in force to the absolute genitive of Greek participles, and forms the great connective between propositions, thus making up for the lack of certain adverbs, conjunctions, and, in part, of relative tenses (cf. §. 230.). The *past conjunctive* indicates antecedence to a past act, and the *future conjunctive* antecedence to a future one; hence, the former is followed by a verb in the preterite, and the latter by an indefinite, a future, or an imperative.

kāñēm sandígā gōgányā, kōa tštšē, "when sleep had seized them, the man arose."

kašinyā, mei létšē, pāntšēn tšéptši, "when they had come, the king went and dismounted at his house."

kargāgēnyā, mālīnāma ngāsō nā mālīnāntšāberō kāsšō, "when he had entered, all the dyers came to their dyeing-places."

kolōgigēnyā, wāsili gerātei, "having thrown it away, the white men hid themselves."

kū wu lēngiā, tšeskin bāgō, "when I have gone to-day, I shall return no more."

nāmgiā, kāmūni kōāngā dāmāntšōyē tšērāgō, "if I would remain, all the men of my relations would love my wife."

nōñeskīa, nīrō gulntšéskē: sabarātēnē, "when I know it, I will tell thee: get ready."

nīgā yāskīa, wóte kāmūnēmmō mērsānēmmī "if I shall have carried thee, do not trust thy wife."

nīyē yīmpiyāyē lóktē tsétia, wōgērma yákké, "give notice when it will be time."

§. 243. As condition is always something which must take place at a future period, the Kanuri, not altogether without reason, considers it a time-relation, and supplies the want of a *conditional mood* by its conjunctival. Thus employed, the conjunctival can be followed either by a future or a perfect tense, the latter appearing to convey greater emphasis or certainty.

wúrō kálgū šimīa, wīgā sētí, "if thou give me a shirt, I shall be satisfied."

kēntsāmbū kēntsānēmin tsúgīa, kámtē tsétšīn bágō, "if blood drops from his nose, it will not kill that man."

ši lárderō gágīa, lárdeṭē ši pátsēgī, "if it comes into a country, that country will be lost."

kōángā mána tsúrōntsíbē pérémtse, kāmurō gúltšīa, áširntse állayē pérémtsonō, "if a man discloses to a woman his inward thought, God will disclose his own secrets."

§. 244. Sometimes the future conjunctival stands for the past conjunctival, viz. in narrating what frequently or usually happened, and in this case the future conjunctival is likewise followed by a past tense.

pátorō gōnyē tsyēya, gēbam mǎfundī gōnyē, "when we had taken them and come home, we took a large pot."

kaúyē tsúruíya, káfī ártši, "when the sun had seen them, the locusts were dry."

pépetōntsē pértē dátšīa, rórē, nígērō támnyē, ganányēya, ganá ganán káyēnyen Káyēnyē dátšīa, lóktē káfībē kótši, "when we had fully plucked out their wings, we took them and put them into pots; and having kept these, we fried them little [by little. When we had fried them altogether, the time of locusts was over."

ši létšin, rúntse squargáte: "búltu ši pátan náptsena, wu tseské, dā yétseské, góngé, nāntsúrō yáskia, ši tštse, nányin tsémāge, wúrō ganá šta, ši ngúbū gótšin" tse málam dēla rúntse nemētšin, "priest jackal went, reflected, and said by himself, The hyena is sitting at home, I come, kill game, take it, and when I have brought it to him, he rises, takes it from me, and having given me a little, he takes much."

§. 245. In further illustration of the above statement, that the conjunctival is the great connective means between propositions, the following examples may be adduced—

kadinya, tátaga kígorō: dfirō ytremin? tse kígorényā, tátaye kóarō: wúa abányūa, kélege látārō kaššéndēa, kélege lán-yen' abānīe wúrō: kélege tsúlugia, šgā ngalārō tei, átē pēressenī! tse, wu námqna tši bēlágāben, abāni bēlágā tilō látsē, nānīgā kārangányā, kélege tsúluginťe kirusgányā, kélegegā kitasgényā, kélege mškönyin pēressē, káragārō kargágō. Kargágényā, abāni kélege kirínyā, kélege káragārō gāgi. Kargágényā, aba kélegegā tsúrui. Kirínyā, abāni gergátse, wūgā lāterámnyin bágesgonō. Bagesgányā, šimnīgā tsētulugū. Kitulugényā, wúrō: lénē karaganēmō! tse wūgā yágusgonō, kónō tátuyē kóaturō, "when he had come, he asked the boy, 'Why dost thou weep?' Having asked him thus, the boy said to the man, 'I and my father went to dig up a wild dog, and when we were digging for the wild dog my father told me, 'When the wild dog comes out, hold it fast, lest it escape.' Whilst I was sitting at the opening of the hole, and my father had dug up one hole, till he came near to me, I saw the wild dog as it came out, and having seized the wild dog, it escaped from my hand and entered into the forest. Having entered, and my father having seen it, the wild dog was gone into the forest. Having gone in, my father saw the wild dog. Having seen it, my father was vexed, and knocked me with

the spade. When he knocked me, he struck out mine eye; and having struck it out, he said to me, Go into thy forest. Thus he drove me away, said the boy to the man."

meiyē širō, ŋō pērōni átē wurátē, kāmū tsétia, lénēm, nā kēngal tsulūgin rúmīa, wóltem, nānirō tsēm, wúrō gulúsemīa, pērōntē kāmurō nírō ntšéskō, kónō meiyē širō, "the king said to him, Behold, when this my daughter shall have grown up and become a woman, and if thou wilt go and see the place where the sun rises, I will give thee my daughter for a wife, when thou shalt have returned to me and told me of it."

§. 246. The frequent repetition of the conjunctival being monotonous, it is often made to alternate with *tē*, which has a similar force, cf. §. 173.

nā pēr ngéremtibéturō kašnyā, pērgā ngéremtseitē, pēr tātātibétie pēr ngdsōga kótši nēmdōnyin, "when they had come to the race-course, and galloped the 'horses, that boy's horse exceeded all the others in swiftness."

tsábārō katamúnyā, tsētē, mínātēga kārāngedányā, mínātēga tsáruī, "when they had entered on the way and were coming, they, having come near the lion, saw the lion."

kitányā, gátšintē ganátiyē, tsédiga wútšintē, nífu tllōga gótši, "when it had caught them, and her younger sister looked upon the ground, she took a ground-nut."

abgatēnyā, ši létšintē šyúa kúguwa kqlā fóktsēi, "he having left, met a fowl as he went."

This alternation of *tē* with the conjunctival seems to be owing merely to a rhetorical reason; and, not unfrequently, several forms with *tē*, or several conjunctivals, follow in immediate succession—

kadinyā, sōbāntsēga bōbōtsintē, sōbāntsē, nēm tsáktēgegnātē, wu nēmniŋga pēremgin bāgō, "when he had come and

called his friend, his friend having shut his house said,
I shall by no means open my house."

šiterátsę dágányā, kábū yásge kitényā, sádāga yásguabē sadakkányā, kábū tūlur kitényā, sádāga tūlurwābē sadakkányā, létse, kámu gadé tsédę, pátorō kígutō, "when he had buried her, and when after three days he had brought the three-day's sacrifice, and after seven days the seven-day's sacrifice, he went, took another wife, and brought her home."

§. 247. The conjunctive mood of other verbs is frequently avoided by *dágányā*, the conjunctive of *dāgin*, in which case this verb sinks down into a mere auxiliary verb; comp. also §. 231.

As *dágányā* is usually preceded by a verb in the second indefinite, together with which its force is identical with the mere conjunctive of that verb (e.g. *kasálta, dágányā* = *kasalgatányā*), it would appear natural, to consider *dágányā*, together with the preceding indefinite, as a mere *circumscription* of the conjunctive; and although virtually it comes to this, yet formally they must be kept asunder, as we may learn from the examples adduced in §. 228., and *dágāngā* must be considered by itself as an auxiliary verb.

dāgel sándi nōtsānī; kasálta, dágányā, pántsārō létsei, lit. "the monkeys, they knew it not; they wash themselves, it being done, they went to their home," i.e. "when the monkeys which did not know of it, had washed themselves, they went to their home."

tsa, nęmtsā tętmtsei, nęmtsā tętmtsā, dágányā, táta, šyúa kāmuntšúa nęmtsān náptsei, "they came and kept silence; when they had kept silence, the boy, with his wife, sat down in their house."

mālam Lāminu sandīrō álla tsugóre, dágányā, Fuláta, tsúrō bėrniben, meiga tsārui, "when priest Laminu had begged God for them, the Phula within the capital saw the king."

ši tsēte, létse, bānō tsībī, bėgō tsībī, kāsuni mātši, ngāsō, mātse,

dagányā, tštšə, kōa bōbōtə, "he arose, went, bought a hoe, bought an axe, sought seed, and having sought all, arose and called a man."

§. 248. Generally the conjunctive mood is merely a repetition of the last preceding verb; but it very often repeats not only the verb, but the whole phrase connected with it—

mīna tšigányā, pērōga bāktšin gonō. Pērōga bāktšin gányā, tātaye kātsagantsēga gōtə, "the lion having risen, intended to strike the girl. He having intended to strike the girl, the boy took his javelin."

kigōrēnyā, "wu kargūni tšūtšin" gonō. "Wu kargūni tšūtšin" gányā, abāyē, "he having asked her, she said, My tooth aches. She having said, My tooth aches, the father replied."

tātāyē, "galē wu lēngin" gonō. "Wu lēngin" gányā, dēgārō kilugō, "the boy said, Then I go. Having said, I go, he went out."

§. 249. After subordinate conditional propositions, the English language is far more sparing in the use of the conjunctions "so, then," than the German with its "so, dann, alsdann;" but the Kanuri is still more sparing in this respect, and scarcely ever makes use of conjunctions after the conjunctive. Yet there are some few instances where conjunctions are used; e.g.

lēgányā, wōnte andīyē tšīnyē, Bōsorō lēnyē, "when he had gone, then we arose and went to Boso."

§. 250. When the conjunctive is connected with a word terminating in *yāye* or *sō*, the Kanuri is so expressive that we cannot imitate it in English, but have to leave the force of either the conjunctive or *yāye* unexpressed—

křigurō lēnemīa, ndūyāye křigēn tšātseiya, kām 'dāguyāye tšēšēšā, kōnēmētēga gōnemīa, āmtə ngāsō tštšēda, "when thou shalt have gone to war, whomsoever they will pierce, how many people soever they may kill, if thou wilt take thy stone, all these people shall rise up."

yímpisō dā yētšēya, " whenever (and if) we had killed game."

yímpiyāye kām šyha tsāgādenātēgā tsúruiya, " whenever he sees the man with whom he has been quarrelling."

ndárasō látseiya, kóúwa, " wherever they dig, it is stony."

ndáranýāye andígā sáruiya, šēššō, " wherever (and whenever) they see us, they kill us."

§. 251. Whereas the indicative mood of a verb expresses the mere exercise of an energy as either momentary or lasting, and in such a manner that the idea of activity, the peculiarly *verbal* quality, predominates, the *participial present*, similarly to a participle or adjective, exhibits the same as a distinguishing *characteristic of the agent*, as something attached to his person, or a lasting state or condition. Thus it may be used as the simple predicate of a proposition, as also the participle in Hebrew; *e.g.* Judg. xvii, 9, *אֲנִי הֹלֵךְ*, *wúye léngana*, "I am going." Isa. xxxvi, 11, *שְׁמַעֲנוּ אֶנְחָנוּ*, *andi pányēna*, "we hear;" or, in connexion with other propositions, to indicate a state or condition during which an action takes place; or, just as a participle or adjective, in order to qualify a noun.

1. Examples where the participial is the predicate of detached propositions—

andi nígā nōntšēna, " we know thee."

tsúrō kitábubēn tsábā ngālā mbétši, nándi rúwa, " ye see that within the book there is a good way."

dfisō nōnemma, " thou knowest every thing."

ndú kēntē nōtsenāgō ? " who understands (the use of) arrows ?"

pērō pērō gant, kāmútsēna, " the girl was no longer a girl, she had become a woman."

2. Examples where the participial is used similarly to the conjunctive mood.

The use of these two forms does not altogether coincide, the former standing for the time-relation of *contemporariness*, and the latter for that of *antecedence* or *succession*.

In this respect the Kanuri participial agrees with the use of the Latin, Greek, and English participle.

sándi bótsana, Nyamnyám dínia búnyē tšítsa, nā šóguberō lebálarō kášyō, "when they were sleeping, or, they being asleep, the cannibals arose at night, and came to the sheikh for war."

sága krigē Fulátābē tšítsenāwa dínia nēngalī, "the time when the Pulo-war began, was the rainy season."
sándi ngáśō sūmōntsa pēremtsāna, mána kāmubē pāntsei, "they all, when they opened their ears, heard the woman's word."

With the temporal case-termination, however, and sometimes also with that of the genitive, the participial has exactly the same force as the past conjunctive mood; e.g.

sáfi kéogutō? Lēnemmatēn kéogutō, tšē kāmuyē kóantsūró gulgónō. Kóayē: lēnēsgāntēman kéogutō? tšē kāmūntēgā kgorō. Kāmuyē: lēnemmatēman kéogutō, "at what time did they bring it? The woman said to her husband, 'when thou hadst gone, they brought it.' 'When I had gone they brought it?' asked the man of his wife. The wife said, 'when thou hadst gone they brought it.'"

náptšenābē kábū ndlwa, kóltram tšítšē, "having sat down for two days, the wood-demon arose."

3. Examples where the participial is an adjectival qualification of a noun"—

wu tsánei rágesgana máné, "seek for the clothes which I like," lit. in German, "suche die ich sie liebenden," i.e. "die von mir geliebten, Kleider."

mána rōntšyē wātšēna štrō gúltsei, "they tell her a word which her soul does not like," lit. in German, "sie sagen ihr ein ihre Seele nicht liebendes," i.e. "von ihrer Seele nicht geliebtes, Wort."

ši ngúdorō agó ngqlā tsédēna, ngúdō širō kárgun tētna mei nótseñi, "the king did not know that he had been doing good to the bird, and that the bird had given him a charm."

dágel tšétsēna gótse, pāntsurō létši, "he took the monkey which he had killed and went home," *lit.* in German, "er nimmt den er getödtet habenden (*i.e.* den von ihm getödteten) Affen," &c.

kōa ngqlārōntse dzādzirmágā tšétsēnágā kāmū kanāšinlan tsúrui, "the woman saw in her dream the man whose ram had killed the leopard."

ši mánāndō nemēnūwa ngāsō pāntse, "he heard all the words which you were speaking."

pāntsurō kašinyā, kāmū állabē tserqmbāna sándi tsúrui, "when they had come to her house, they saw that the woman was dead."

§. 252. The *past participial* does not appear to be of very common use, and its force coincides with the participial present, when this refers to past time.

sóbāntse málambē tšigánna, kábūntse pīndi ndūrī lēgánna ši tšigányā, kábū mágūa létse, málammō nátsēgī tsábālan, "when his friend, the priest, had risen, and had been walking for three months, he arose, and, walking for one week, overtook the priest on the way."

§. 253. The *future participial* corresponds to the Latin *gerundive*, and conveys the idea of necessity or possibility.

1. Examples of this description—

mei mána nemētsannā nótseñi, "the king did not know what to say, or what he should say," or more properly, in German, "das zu sagende Ding," or in Latin, "verbum dicendum."

kómbā tsábālan tsībūnā tšō, "he gave him food which he might eat on the way."

wu rúskia, mána nírō guluntsqsgāna mbētši, *lit.* "when I

have seen it, there will be a word which I may tell thee," i.e. "I may have something to tell thee."

pāntsān nāptsāna, ágō tšédēna nōtsāní, "they were sitting at home, and did not know what to do."

mána nemētšedāna nōtsāní, "they did not know what to say."

labār kadínyā, ndúyē nā kálā tšesdēna nōtsāní, "when the news came, none knew where to lay their head."

2. The future participial of the verb *nigin* or *neşkin* is, however, used differently, being met with where the present participial is expected—

"*pērōni nīrō kāmūrō ntšūskin*" *tsámmāté, wu lēneşké, tšeski*, "as thou hast been saying, I will give thee my daughter for a wife, I went and came back again."

átēma mána wūrō gúluse, nīrō guluntšeské, ni rúfūné tsánnāté wūrō, "this is a word which he has told me, that I should tell it to thee; write it as he has been telling it to me."

"*ágō yásge ndásō ngúbugō?*" *tsámmāté, mánāté wu gédintse nōneşgané*, "as thou sayest, Which three things are most numerous? I do not know the meaning of this word."

§. 254. The above are the moods for which the Kanuri has distinct forms; and as many other languages have also separate forms for some other moods, it now remains to be shown by what means the Kanuri makes up for its lack of these. The probability that, in the earliest stages of language, all moods have been expressed by time-forms, and the present practice in many languages of employing tenses instead moods (e.g. thou shalt not kill, non occides, *μὴ φονεύσης*), leads us to look for the wanting forms of moods among the tenses.

We have already seen, in §. 243., that the Kanuri frequently employs the *conjunctival* instead of a *conditional mood*. The absence of this latter mood is further supplied by the *indicative*

mood in its different tenses, as may be seen from the following instances—

tšā málamtę tšę, ádimmō mána nemętsęgeni kwōya, ádim kálántę tšétšin, "if the priest had not come and spoken a word to the eunuch, the eunuch would have killed himself."

tšā búrgon kámū pándęsgenātę, táta kōángā wúró tsámbo kwōyá, kōa bánōni tsémāgi múskōnyin, "if the wife whom I first had, had borne a male-child for me, then would he have taken the hoe out of my hand."

tšā wu tsábálan wla nyúa kálā fóktsęiyę nōnsganđ kwōya, páton tšętsęganđ, "if I had known that I and thou should meet on the way, I would not have started from home."

nígā ntsurúsganātę, dānsgkē, nígā ntšigóręskōbá ? "would I stop and ask thee, if I saw thee?"

kámū ndi díbi kwōyá, komándę andirō gúltšin bágōba ? "if it were bad to have two wives, would not our Lord have told us so?"

§. 255. A subjunctive is quite foreign to the Kanuri, and it employs in its place the following forms—

1. The first indefinite—

kōayę : áfi dískē, dúgō kōa átęgā táskin, "the man said, What must I do that I may take this man?"

fári gęsgāben kōmbū mátsę, andirō sádę, butyen, "he sought food on a tree, and gave it to us, that we should eat it."

2. The second indefinite—

mártęgenógō, yim kásugurō lēnuwía, wúgā bóbōsgnógō, ntsagáskē, lēnyę, "please call me on the day when you are going to market, that I may follow you, and we may go."

wúgā sęrágęmin nęmin, "thou sayest that thou lovest me."
nęmđę tępnnę, gágę, "build thou our house, that we may enter it."

3. The future—

ni kǎnǎnēmīwā kwōyā, wīgā dānem šīgórēmbā, "if thou wert hungry, wouldest thou stop and ask me?"

pānīrō tšēmīa, tātātš bóbōņeskē, nī šīgā tšīrum, "when thou hast come to my home, I will call the boy that thou mayest see him."

wu nīgā ntšerǎgeskīa, komǎndē tšīrǎgenī, "if I were to love thee, our Lord would not like it."

tšatǎndš dǎtšīa, kolōtsa ǎrtsonō, "when they have built it, they leave it that it may dry."

4. The future participial, see also §. 253.—

mána nemētšquwa nōnūwī kwōya, "if ye did not know what word ye should say."

sōbāni ǎtš ǎgō wūrō tšēdēnǎtš kām tšīdēna mbētšī kwōya, "whether there is any body who would do what this my friend has done for me."

5. For examples where the imperative occupies the place of a subjunctive, see §. 238.

§. 256. The lack of a *voluntative* or *optative* mood is commonly supplied by the *indefinite* II.; as,

kōa mǎnǎtšgā pǎntsēnǎtš, pǎntsš ŋgqlārō. Kām mǎnǎtšgā pǎntsēnitš, šīmā nōtsš, wāgēya lētšīa, nā tšīrēben ndūyāye pǎntsónō, "let every man who hears this word hear it well. And any one who does not hear this word, may he know that, having gone to the next world, every one shall hear it in the place of truth."

kōa tšētšš, nā meīberō lēgónō, meīrō : ǎlla bǎrga tsakš, ǎlla kǎbūņem kūrūgurō tšēdš, ǎlla nasǎrntšš, ǎlla nīga ŋgūburō ganǎtsš ! "the man arose, went to the king, and said to the king, God bless thee, God make thy days long, God prosper thee, God give thee long life!"

mǎlam Fulǎtabē kūrāyē : ndūyē bēlǎntsēn lētšš nǎptsš : krītšš dǎtšī; tǎlaga ŋǎsō, ndūyē lētšš, bǎrētšš ! tšš mǎlam Fulǎtabē,

andirō gulgōnō, "a great priest of the Phula said to us,
Let every one go and settle in his town: the war is over:
as to the poor, let all go and do farm-work."

§. 257. We have already seen (§. 224.) that the proper time of the second indefinite is usually to be derived from the tense immediately following, so that the indefinite II. might be considered in itself as tenseless; we have also observed that a case-termination (§. 154.) or a demonstrative pronoun (§. 175.) is frequently added only to the last of a number of words to which it logically belongs. Now this same tendency of the language, to express certain grammatical relations of a whole group of words only in the last of them, shows itself also in several other instances, which may here, after the tenses and moods, be conveniently brought under one view. At first this peculiarity of the Kanuri is calculated to excite surprise; but in reality it is nothing but what is often met with in the English and other languages, with this only difference, that in the latter the grammatical relation of such a group of words is indicated at the beginning, and in Kanuri at the end. The form converted in Kanuri is always the second indefinite, but the form converting can be various, viz.—

1. Aorist—

wu šīgā yardūgeskē, tsābālan kolōgōskō, "I accompanied her and left her on the way."

wólte, tsē, ngúdō gótse, tsēbā gēgārō, pātō ngúdōbēlan ngúdō ganátse, tsēdirō tsēbgonō, "he came back, took the birds, climbed up the tree, put the birds into the birds' nest, and came down to the ground."

tšítse, dántse gótse, tsāba pātō búltubē kolótse, tsāba pāntsibē gōgonō, "he arose, took his meat, left the way to the hyena's house, and took the way to his own home."

2. Perfect—

sāndi tšitsēya, šīgā bōbōtsa, ntsātūrō wātsei, "when they

had risen, they did not call him, and did not like to carry him."

tátoā ngúdo kolótsa, tsagáse, pántsārō lētsei, "the children left the birds, ran, and went home."

mána búltubē pántsē, tštšē, rúntšen gerdāi, "he heard the voice of the hyena, arose, and hid himself alone."

3. Indefinite I.—

yímpī wóltē, tšyē, bārēnyen? "at what time shall we come again and work?"

dzádzirma, dínia bunētšia, tštšē, tsúrō bēlāberō tšin; tšia, káni tsúruíya, tštšē, gótšē, lētšín, "a leopard used to rise at night, and to come into the midst of the town; having come and seen a goat, he killed it, took it, and went off."

4. Future—

ngālī ndī kótšē, kényásguātē, kámdō kúra tīlō nū, nándi ngásō tsáptū, šīterántsúrō lénū, nā tīlon náptsou, "after two years, in the third, one of your great men will die, and ye all shall assemble, go and bury him, and sit down in one place."

ndáranyāyē, wu lēnēskē, mátsoskō, "wherever it may be, I will go and seek it."

logóni komándē pántšia, wu nandíró tšēskē gúluntšedáskō, "when our Lord has heard my prayer, I will come to you and tell you of it."

5. The negative mood, or a negative particle—

a. *nónganā kwōya, wu pányin tšngē, krīgurō lētšagani*, "if I knew it, I would not get up in my house and go to war."

ši kábū tīlōma bóbōtsē, sándi ndī nemētšanī, "he did not call her on any day, nor did either of them speak."

kéngal tsukkúria, kāmúfima eúntog gótšē, pátō pērātšín

bāgō, "when the sun has set, no woman takes a broom to sweep the house."

- b. It may even happen that, from this practice, the negation is attached to a word to which it does not logically belong—

ši lemāntiyē kolōtsē nōntsēni, "the goods do not let him know thee."

ši tīlōntsē ketwātē rāktē gōtsin bāgō, "he was not able to take the bag alone."

Fulāta ām bēlabē kolōtsa kida kūlobē tsādin bāgō, "the Phula did not let the people of the town do farm-work."

nā lēnēm, kōmbū mānēm, kūtēm tšibumma bāgō, "there was no place where thou couldst go and seek food and bring it to eat."

āgō rūsgantē nīrō gulntsēskē argalāmnēmīn rufūtsammī, "what I have not seen, I do not tell thee to write with the pen."

wūrō āgō ganā sādē tatoānīrō ytskin bāgō, "they did not give me any little thing, to give to my children."

wu tšilwātē kolōnēskē lētsannī, "I shall not suffer this rat to go."

6. The imperative mood. This is of very rare occurrence—

tīlō kāgēnēm, bām, lēnē, tīlō tšēnēm yātē, "one is thine own, mount it and go, and draw and carry the other."

šīmēm tsāinēm bōnē, "shut thine eyes and lie down."

7. The conjunctive mood—

a. *kāmmō āgō gōngē ytskia*, "when I take something and give it to somebody."

ni ālla logōnēm, āllayē bānāntsēgē; pāndēm tāmīa, nānīrō kūtēm, "do thou beg of God, that God may help

thee; and if thou hast received and taken it, bring it to me."

antsāni ladēskē wólēskia, nandīgā bedntšedāskō, "when I shall have sold my things and returned, I will pay you."

- b. It must be remembered, however, that it is far more frequently the case that a second indefinite is *not* converted before a conjunctive—

wūrō nā ganá šē, námneškē! kandyē sēdāna. dallitē dēbāneškē, wārneškē! gēreškia, dēlāgē kōtšia, wu lēneškin, "give me a little place that I may sit down. I am hungry, and will slaughter my buck and roast it. When I have eaten it, and the rain has passed, I shall go."

Bornútēn kām lētsē, kúlōntē dābū káragābēn tsáltē, argemtē tsēnātē, bārētē; kombūtšia, kāmāun tsúruiya, tšín kúlōtúrō, "in Bornu one goes and cuts his farm in the midst of the forest, plants his guinea-corn, and weeds it; but when it has become food, and the elephants have seen it, they come to the farm."

8. The participle—

wu kū lóktēni, állayē tamísē šinnātē kū dātšī, "to-day my time which God has counted and given me is over."

ši ndáran kām dēgē tsēbāndē, pāntsēn tsúgūtē gāntšēna? "whence did he obtain the four persons whom he brought and located in his house?"

nā lētsa kómbū mātšedāna nōtsāni, "they did not know where to go and seek food."

9. The sign of interrogation—

ni tšēnem, dānemmi dūgō, sālā tšētē, ntrō dāntšigunōbā? "if thou dost not first rise up and stand, will prayer rise up and meet thee?"

tigīnem kaláfia ganí dúgō tšīnem, saltsambá? "if thy body be not first well, wilt thou rise up and pray?"

ni yšřēmīa, abdnemma yānemma kū tšítsa, náptsā, sandīgā tšūrumbá? "if thou criest, will thy father and thy mother rise to-day and sit down, so that thou mayest see them?"

§. 258. The infinitive, including the noun of action or abstract verbal noun, (see §. 26.), is often used *objectively*, the possessive pronoun, with which it is connected, containing the object—

wu nānemmō kádiskō logótēnemmō, lit. "I am come to thy begging;" i.e. "to beg thee."

kungórōntse tsardgení, lit. "they do not like her asking," i.e. "to ask her."

§. 259. When used *subjectively*, the possessive pronoun, being likewise changed into a personal one, becomes the subject, and the infinitive its finite verb—

nándi đfi kēndēondō? "why have you come?" lit. "what or why is your coming?"

đfi kúrrundō? tšīrē nemēnógō, "speak the truth, what did you see?" lit. "what was your seeing?"

§. 260. Sometimes the infinitive is used *absolutely*, when its force answers to the well-known "*infinitivus absolutus*" in Hebrew—

karđte, karđnem kitābū dīniābē ngāsō dātšiyāyé, lit. "as for reading, thou mayest have finished reading," i.e. "thou mayest have finished the mere reading of all the books of the world."

§. 261. The infinitive is also frequently *avoided* where we might expect it, and the forms occupying its place are—

1. Indefinite II.—

lukrán ágō tšīrē bāgorō tsēbū šī tsúrui, "he saw him swear on the Coran to an untruth."

níkma dátse tsāní, "he does not stop even to drink water."
kólle, rúntsema lêtsé, "let her go alone."
kərbūni mēogu lagariwa, dūgō karāngē tsehgóskō, "I was
 eleven years old when I left off reading."

2. Indefinite I.—

rágēmī yífūmīn kwōyá, "If thou like to buy it."

3. Perfect—

pāngányā, ngampātuga kolótsé lêtsī, "when he had heard
 it, he let the cat go."

4. Aorist—

atēmārō kolótsa kargā, "therefore they let it live."
kolósem lēgóskō, "thou lettest me go."

5. Conjunctive mood—

sandīgā rúškā rágeskī, "I like to see them."

6. The Future Participial—

nemē nemētsanna nótseñí, "he did not know a word to
 say."

7. The verb *ngin* or *ngskin*—

beláfirō lêtsīyáyé "kāmū māngin" tse, pērō tsādin bāgō,
 "to whatever town he went, in order to seek a wife,
 they did not give him a girl."

kāmū nēmō gāge, pērōntsūrō bānātsēgin tse, "the woman
 enters the house to help her girl."

lēnēskē, kōmbū māngin 'gē, "I went to seek food."

§. 262. With the dative termination the infinitive answers to a *supine*, just as we know from the old German that the English and German *supine* were originally the dative of an infinitive; see Latham's English Grammar, §. 454., and Becker's Deutsche Gram., §. 248.

The *supine* I met with after the following words most of which are verbs—

ápteskī: ngō kóātē apti léturō, "behold this man has left to
 go."

badíngin : *lemán bēlabē ngāsō tamóturō badígonō*, "he began to put an end to all the goods of the town."

dántse ngāsō dírtse wárturō badígonō, "he cut up all his meat, and began to roast it."

kídāntsa badítsei, ndérō, "they began to do their work."

badíngin, however, is also very frequently construed with the simple infinitive, without case-termination—

śáa kóawa létse badítsei, "he and the man began to walk."

márba látse badígéda, "they began to dig a hole."

dámgin : *śi sandírō dáptśi ládorō*, "he refused to sell it to them."

dúngin : *śígā dútsei ntśéotsóntsúrō*, "they pursued it to kill it."

ganá (an adj.): *sándi léturō dúnóntsa ganá*, "their strength to walk is small."

tşęskin : *kasálturō tşei*, "they came to bathe."

lěngin : *nā málamberō lęgéda, nīgā ndérō*, "they went to the priest to marry."

kásugurō ntsúnturō lęgéda, "they went to market to beg."

mđngin : *ndúsō kā gótsa, wúgā ntśéotsorō mđtsei*, "they every one took a stick and sought to kill me."

mbělāngin : *Śóge śígā mbělátśin ntśéotsorō*, "the sheikh watched him to kill him."

nótęskin : *kúmō gótārō kām tsónótę*, "they sent somebody to take the calabash."

rágęskin : *ndúyē śígā wúturō tşędągena*, "every one liked to see him."

rńngin : *sándi léturō rńtsei*, "they fear to go."

rńtśi kęndérō, "he feared to come."

tamđngin : *pérō kágelmábega ntśéotsorō tamátśi*, "he wished to kill the blacksmith's girl."

táškin : *ńgō, ngampđtū tsátānu ntśétsorō*, "behold, they had caught a cat to kill it."

tɛgɛri : *kánnu sandírō ntšétSORō tɛgɛri*, "it was impossible for them to quench the fire."

wángin : *mána abántSibē pánturō wátšī*, "he would not listen to his father's word."

kɛsaintsɛgā kolóturō wátšī, "he did not want to let his mother-in-law go."

yáskin : *kām 'di kɛri tšétSana ntšétSORō tsásátin*, "two men were drawing a dog and carrying it to kill it."

§. 263. The difference in use between the *present* or *active participle* and the participial, appears to be that the latter always refers to one particular action, occupying a definite space of time, as a real historical fact, whereas the former is more ideal or abstract than historical, and expresses the general fitness and ability or readiness for an action, as well as a practice in, or constant occupation with, any work.

1. This participle is frequently used as a *substantive* or *name of the agent* ; as,

détɛma, "cook."

logótɛma, "beggar."

kɛntšífōma, "buyer."

kɛlládōma, "seller."

bibítɛma, "spoiler."

kombúma, "eater."

kɛntsáma, "drinker."

sálítɛma, "worshipper."

ndiōma, "workman."

kúrrama, "seer."

mbátɛma, "swimmer."

kasálɛma, "washer."

ntsákkareíma, "teacher."

2. It does not seem to be very frequently used as a common *participle* ; yet we have met with the following instance—

kérmā ndúyāye kām 'gālā ndéoma 'ngalántšɛ tsédin; *kām díbi ndéoma dibintšɛ tsédin*, "at present every one who is doing good, does his good; and whoever is doing evil, does his evil."

3. This participle is especially used in negative propositions.

which do not refer to one historical action, but to a general and lasting state or condition—

áširndō állayē tsáktšena kām pérémtēma bágō, “God is covering your secret, and none may uncover it.”

nəmsóbāndētš dīniā átēn kām pártēma bágō, sai álla, “there is no one that can dissolve our friendship in this world, except God.”

kām kāmāntsibē ágō bibítēma bágō, “there was no one that destroyed any thing of the other.”

kām kāmāntsūrō ágō díbi ndéoma bágō, “there was none that did any evil to the other.”

kérúnyā, kām tilōma fúgurō kótēma bágō, “when they had seen it, there was not one man that went farther.”

§. 264. The *past* or *passive participle* is properly *passive*, when formed of transitive verbs, but when formed of intransitive verbs it is merely *past*, and generally coincides in force with our participle present—

ngalārō nā dzádzirmāben dāgáta bēlāma lētš tsúrui, “the magistrate went and saw the ram standing with the leopard.”

ándi tsúrō bérnibēn nábgata, dúgō wásili bēlāntsēn tsúlāgē, “we were sitting in the city, when the white man left his town.”

keári dāgátarō tšō, “he gave it to the old man who was standing there.”

tīgi kóābē kirúnyā, wulgáta, “when he saw the man’s skin, it was peeled.”

dántšē árgata gótšē, “he takes his dried meat.”

kadínyā, tšinna ngásō tsakkátāga, “when he came, all the gates were shut against him.”

kúgui wárgata múškōn tsétāna, “he was holding a roasted fowl in his hand.”

§. 265. In its *objective inflection* the Kanuri possesses a means for frequently avoiding the use of pronouns, viz. always when the latter are indicated by the verbal form. The language, how-

ever, does not always avail itself of this advantage, but indiscriminately uses or omits the pronoun in such cases.

1. Examples of the objective inflection *with a pronoun*—

ni wúró tšírē yásgē gulúsemīa, "when thou shalt have told me three truths."

abá kōa, wúgā nōsemibá? "man and father, knowest thou me?"

wu nígā ntsúgōreskē, wúgā nōsemibá? "I ask thee, Dost thou know me?"

"*andígā šēššēin*" *tša*, "they expected to kill us."

tātāni, tīlōngē komāndē andírō sádō; wúyē nígā kolōn-tséskē, "my child, thee only has our Lord given us; I left thee."

ām tsa, wúgā kógōsa, "people came and flogged me."

2. Examples of the objective inflection *without a pronoun*—

dāng, mánāni tīlō mbētši, gulentséskē, pāné! "stop, I have one word, I will tell it to thee; listen!"

pérōni kāmuro ntšískē, "I will give thee my daughter for a wife."

abá kōa, nōntsesgani, "man and father, I know thee not."

ši tšírē pāntšē gúlunǵéda, "he heard and told you the truth."

ni níǵáfōn ségām, "thou followest me behind."

tságūtē, šō, wólte, pāntsúrō légónō, "he brought it, gave it me, returned, and went home."

3. The objective form is not always employed where it might be, but in its stead we sometimes meet with the common subjective form; *e.g.*

ni andígā kirúmīa, for *skerúmīa*, "when thou shalt have seen us."

pāndēn andígā ganāngē, for *gandsām*, "thou puttest us down in our house."

tátātē wúgā tsúruiya, for *súruiya*, "when the child shall have seen me."

ni tētñem, tsem, wúgā logónem, for logósem, "thou arisest, comest, and beggest of me."

§. 266. Like other very ancient languages, the Kanuri knows of *no copula*, in the usual sense of the word, as will be seen from the following numerous instances ; comp., however, §. 280.

abánñem bágō nanga, "on account of thy father's being no more."

kántāgeni yásge nántsēn, "I was three months with him."

ši kóá péróbē ganí, "he is not the girl's husband."

ridā dugulgúlemi? "where is the muck-worm?"

átē tsqúba? "is this hard?" *

ni met, "thou art a king."

kergége ši ngáfōn, "the ostrich was behind."

rō bágō, "there was no life."

andíró kútū, "it is bad for us."

nándi ndísō dāní, "both of you shall be meat for me."

dímíwa tsanátē bíā ganí, "it is not for nothing that the sheep have come."

kélagényā, búltibē kání, tárgunābē pē, "when they had come out, the hyena's was the goat, and the rabbit's the cow."

ni ndú? "who art thou?"

§. 267. It may here be remarked, that when our verb "to be" is not a mere copula, but an actual *predicate*, the Kanuri expresses it by various words ; viz.

1. by *mbétši*, "there is, exists," a defective verb, whose root is *be*—

gésgā kúra tilō tsúrō pāñembēm'bétši, "there is one large tree within thy premises."

kāmū píndi pántsēn'bétši, "there are twenty wives in his house."

wu ni kálā dīniābētēn'bétši, nōñsganí, "I did not know that thou wast still in this world."

tsúrō kitábubēn tsabá nǵalā mbétši, "there is a good way within the book."

kām nǵā kóntsēna mbétši diyē? "is there indeed one who surpasses thee?"

This defective verb has also sometimes to be rendered in English by "to have"—

mánāni tǵlō mbétši, "I have one word."

yántse gána ganá kǵnǵalī mbétši, "she had a little brother."

kitábu tǵlō abánibē mbétši, "my father had one book."

2. By *degáskin*, "I live, am, abide, remain"—

kām átē "wu tǵlōníma ágō nǵnǵi" tsēdegāni? "may there not be any one who says, I alone know any thing."

tátāni átē kágenǵmma fónné, nánǵmin dágū, "join this my child with thine, that they may be with thee."

nátēn kárgū dúgō búltuyē létse, "there they were till the hyena went."

pátō bǵlamābēn kárgā, "he was in the magistrate's house."

3. By *nábgoskō*, "I sit, I am"—

dínā nǵgonōman, kǵángā, pǵrǵntse tsambúnagā kámurō tsǵdintǵ ni pánǵmbá? "hast thou heard since the world began of a man having married his daughter whom he had begotten?"

kǵrmaándi nǵásō—komándē mánándē gadǵrō tsǵdǵ—nábgeiyē, "at present all of us are such whose language our Lord has divided."

§. 268. The enclitic verb *nǵin* or *nǵskin* generally precedes the "*verba sentiendi et declarandi*," and introduces in direct speech what the Latin language would turn into an "*accusative cum infinitivo*." In English *nǵin* remains unexpressed, and only the following verb is translated.

1. Thus *nǵskin* is joined—

With *gǵlnǵin*: "*nā āmnǵberō lǵnǵskin*," *nǵskē gǵlgasgǵnyā*, "when I had said, I will go to my people."

námnyē! tɕ kāmūnēmyē ntrō gulúntšín, "let us sit down, said thy wife to thee."

With *kórɕskin*: *ndára lénɕmín? tɕ kigórɕnyā*, "he having asked me, Where wilt thou go?"

ǎfi ngáfon dímin? tɕ šīgā kigórō, "what didst thou do afterwards? asked he him."

With *laláŋgin*: *ǎfi lambónɕm? tɕ šīgā laláŋgonō*, "she scolded him, saying, What business is it of thine?"

With *nemɕŋgin*: *nɕm tɕmnɕm, kāmūnɕmwa námnuwī, nɕm nemɕnɕmín*, "thou saidst that thou wouldst build a house that thou and thy wife might sit down."

nándi kāmū ndí rágū nū nemɕnuwī, "ye said that ye liked two wives."

With *ntsúnŋin*: *mártegeŋé, wóte béla tárɕemmi! tɕ metyē šīgā ntsúnŋonō*, "the king entreated him, saying, Please, do not destroy the town."

With *tamáŋgin*: "*tsánnā tšibándɕskō*" *tɕ tamátšī kár-gɕntɕɕn*, "he expected in his heart that he would (lit. I shall) obtain heaven."

2. When *nɕskin* refers to an inward speaking, a thought, or an opinion, it is often followed by *kargóskō*, which then cannot be rendered into English, and which seems to convey the idea, that one rested quite satisfied with his opinion, and did not entertain any doubt; as,

kóántɕ kábin tsúró ngérgibén nótɕɕní, lemán tɕ kárgā, "she did not know that her husband was a corpse in the bag, she thought it was goods."

kóántsa bɕlamáširō lɕgónō, tsā kárgū, "they were of opinion that their husband had gone to a neighbouring town."

tátántɕɕtɕmā dɕbánɕskin tɕ šī kárgā, "he fully believed that I would kill his child."

§. 269. It must be observed as a striking peculiarity of the Kanuri, that, in quoting a speech, the subject alone, or the subject with the remote object, usually stand before the speech,

and *neşkin*, the predicate of that subject, follows the quotation however long it may be, and frequently with a repetition of both the subject and the remote object ; as,

meiyē sandirō : “*lénogō, tsúrō bérnibēn ndúyāye kām létse, kéngal nā tsúlugin tsúruiya, wólte tšia, wu širō pérōni tšéskō kāmurō*” *kónō meiyē kóganāwa kām yásgurō*, “the king said to three soldiers, Go ye ; and any person within the town who goes, and, after having seen the place where the sun rises, comes back again, to him will I give my daughter for a wife.”

ngúdō kóarō : *pérturō bām, pátorō lénēmā, kéndegei meibēn nígā meiyē ntsugórā, meirō*, “*wu nā kau tsúluginnō sunótēm* :” “*léné, rum, tšēmā, pérōni níró kāmurō ntšiskin*,” “*tsámmáté, wu léněskē tšěski*,” *güllé metrō, mei níró nemé neméntsęęę pāné, kónō ngúdoyē kóarō*, “the bird said to the man, Mount this horse, and, having gone home, say to the king when he shall have asked thee in the king’s court, ‘as thou hast sent me to the place where the sun rises, and hast said, Go, see, and having returned, I give thee my daughter for a wife : I went and have returned,’ and hear what the king will tell thee.”

ámāntsę kašinyā, ámāntsurō : *ándi búrgō tšyentę, minágā díballan kiruiyéndēā, táta sóbānitiyē minágā kátsagāntsęn tsátse, mína létse, kértsakkonō. Kértsakkányā, ándi kúrū lénýentę, mína kúrū gęrgátse, tšítse, andirō tsukkúrintę, tátayę ngaidōntsęgā kām báktsę, šilā tšętúlugi ; mína létse, kértsaktši, ándi kónýē, lénýē. Lęgeiéndēā ndúmārō güllendé, bęsgendę párnýē ; kaššéndēā, táta bęla bęsgewábétie mína núnārō nótšeni ; ši minágā kirúnyā, tšénāntsę pítse, létse, minágā tsátse, tšembáltse, kolótsi. Kológányā, wúyę léněskē bólōntsaskē, tšū, tátōa kām `di átę, ndúntsa kamárwagō, wúrō gulúšęnógō pāngē kónō péroyē ámāntsurō*, “when her people had come, the girl said to her people, When we first came, and had seen a lion on the way, a boy, this my friend, stuck the lion with his javelin, and the lion went on and sat down. After he had sat down and

we had again come, the lion was again vexed, arose, and when he fell upon us, the boy smote his jaw with a stick, so that a bone fell out; the lion went, sat down, and we passed by and went on. When we had gone, we did not tell it to any body, but performed our dance; and when we came back, the boy of that town where the dance had been, knew not that the lion was dead; but having seen the lion, he drew his sword, went, stuck the lion, rolled him over and left him. Having left him, I went, called you to come, and now I will hear: tell me, which of these two boys is the most courageous?"

§. 270. The use of the verb *tegéreskin* (see Dictionary) is also so peculiar that it will not be superfluous to illustrate it by a number of examples—

gōgányā, wu rō yākéskin nēskē, badigasgányā, wūrō tegéri rō ntsókō, "when I had taken him, I wanted to put life into him; but when I had begun, I could not put life into him."

Fulāta yókturō nīrō tegéri kwōya, aré, "if it be too hard for thee to drive the Phula, come."

góturō badigányā, štrō góturō tegéri, "when he began to take it, he could not take it."

dīnīa tšūtšī, nandīrō tegéri, āndi tšāman nōnyēna, "we knew it beforehand, that times would be unsettled and hard."

tšē tūtšīa, dzādzirma tšēyē kēntārō tegéri, "when he had fastened the rope, the rope did not succeed in catching the leopard."

kóātē pērōntsūrō mandtsēgiyāyē, pērō štrō tegéri, "whenever the man spoke to his girl, she did not yield to him."

ši keigamā yāsge kīnōtosō, Fulāta krīgurō sandīrō tagūrū, "although he had sent three generals, the Phula were too strong for them in war (*lit.* for war)."

§. 271. It only remains to notice a peculiar use of verbs denominative. From every Kanuri substantive a verb in *nigin*

can be derived, which, with the same substantive as its subject, expresses what we convey in English by, "to prosper, thrive; to answer one's idea, purpose, destination; to be right, proper, good," &c.—

bəlándō kurdāmi dēgūa bəlátsanní, "your town, having four chiefs, will not prosper."

tátātə ńgǎlārō tatátšín, "this boy thrives beautifully."

némní némťšín ganí, "my house no longer answers its purpose: it is old, dilapidated."

kāmū sǒbāńbē kāmútšī, "my friend's wife is become an excellent woman."

pérntse pértšín bǎgō, "his horse is not a good one, or will never be a good one."

kríge Fulátábē krígetšī, "the wars of the Phula are wars indeed."

Sometimes, however, the substantive is not converted into a verb, and yet becomes the predicate; *e.g.*

bəlándə átə bəlá ganí, "this our town is no longer good."

sǒbāńi sǒbā, "my friend is a friend indeed."

CHAPTER XIX.

CERTAIN SUFFIXES.

I. Interrogative Suffixes.

§. 272. The interrogative suffix *ba*, which is used in inquiring after really uncertain or unknown things, can be appended to nouns as well as verbs. Its original form seems to have been *ra*, which, though rarely, is still in use. The reason why *ra* was changed into *ba* was probably this, that it has so often to be suffixed to the second person of the indefinite II., which terminates in *m* and which is so much more easily followed by *b* (perhaps at first *w*) than by *r*. After the change had taken place in this

most common case, it was easy to retain it also where there was no phonetic reason for it. This interrogative *ra*, and the conjunction *ra*, had probably the same origin. The only instance where I have met with *ra* instead of the common *ba* is—

wúá nandyúasō lénýerrá ? “shall I and thou go together.”

§. 273. The interrogative sign is always suffixed to the particular word in question; and if a whole proposition is interrogative, it stands after the verb; as,

ntsérágesgani, dúgō dā nānēmīn tšīmāgeskōbá ? “did I not love thee before I accepted meat from thee?”

wúgā nōsēm̄ba ? “knowest thou me?”

meiba rágū ? meima rágē, “do you want a king? Yes.”

dunōnyinba nābgoskō ? “did I sit down by my own strength? or: did I remain by force?”

nī tīlōnēm̄bē mūs̄kōba kām̄tsa ? “did they cut off thy hand only?”

kāmū átībē kōātē nība yētsem ? “didst thou kill the husband of this woman?”

átē tsq̄iba ? “is this hard?”

mei Ibrāmba kr̄gē tsúgutō ? “did king Abraham bring war?”

abāndē yāndégā wāt̄senābā, dúgō yānde kánū ? “did our father dislike our mother before our mother died?”

§. 274. This suffix is generally marked out by a very strong accent when preceded by several unaccented syllables; but if the latter is not the case it is toneless, and especially so after the negative mood—

nī mána bīsgā gulunts̄sgana pānēm̄mība, kū wól̄tēm, nānīrō kādīm ? “didst thou not hear the word which I was telling thee yesterday, that thou comest again to-day?”

nītē kōa málam dēlātē nōnēm̄mība ? ándi dā káragābē nḡdsō šíma málamdégō nī nōnēm̄mība ? “didst thou not know priest jackal? didst thou not know that he is the priest of all of us, the beasts of the forest?”

wúgā sūrūmimbá dúgō kōātiyē šēšin ? “dost thou look at me when this man is about to kill me?”

§. 275. Sometimes the suffix is altogether omitted, so that the interrogation is expressed by the tone only ; and this, after verbs in the indefinite I., may even be considered as the rule.

agótēmātē ngaldātšonō ? "will this thing be for good?"

agótē ngāsō meiyē sádō ? "has the king given me all these things?"

īšem, wūgā sōbāšemin ? "dost thou come and befriend me?"

nī wūgā súwūřemin ? "dost thou laugh at me."

kām komāndē āširntš tsáktšēnāmá, nī āširntš pēřēmņemin ?
"wilt thou disclose the secret of him, whose secret our Lord is concealing?"

§. 276. But in a few cases the indefinite I. assumes the suffix, and with the indefinite II. its assumption is a rule, rarely departed from—

kām gadē nótšínbá, sai dlla ? "will any body else know it except God?"

wu logótēnem pānginba ? "can I hear thy supplication?"

dāgel gōngāna sūrūba ? "did you see me take a monkey?"

nāndi kasānnūba ? "will ye consent?"

kāmurō tsēdintē nī pāņemba ? "didst thou hear that he made her his wife?"

§. 277. In a language which has no subjunctive mood, we must be prepared to find no distinction made between direct and indirect questions. Accordingly the interrogative *ba* is also used in indirect questions, where it has to be translated by *whether* or *if*.

abándōye nandīgā kōřeskē gonō, nāndi ngāsō dātšiba ? "your father told me to ask you, whether you are all here?"

tīgini ngāsō wūné, birti kábē rumba ? "behold my whole body, whether thou canst see the wale of a stick?"

ngāsō isa dātšiba, andīrō wūné ? "see for us, whether all are come?"

§. 278. It is another proof of the economy which the Kanuri observes in the use of forms (comp. §. 257.), that it dispenses with

the interrogative suffix whenever the question is expressed by an interrogative pronoun or adverb—

ndd̄gurō lād̄emin? “for how much wilt thou sell it?”

nāndi ndārān klūgu, tatođni? “whence have ye come, my children?”

labārpi wūrō kūt̄em? “what news dost thou bring me?”

āgō t̄āta ātiyē ts̄ēdenātē ndū ts̄ēdin? “who will do what this boy has done?”

dfirō nḡinotō? “why did he send thee?”

dfigei ts̄ēdō? “how did he do it?”

andirō āfi sād̄em buiyen? “what dost thou give us to eat?”

mānātē ndū nandirō gūlntsa pānū? “who told you this word that you heard?”

§. 279. The interrogative enclitic “*genya*” may likewise be ranked among the suffixes (comp. §. 323.). It is used when the question is not after something uncertain or undecided; but when an answer is anticipated as sure, and not admitting of any doubt. It is, therefore, not the object of questions with *genya*, to have a doubt dissolved, or information given, but by raising a doubt, or by producing an artificial uncertainty, to make a fact or statement appear the more certain and indubitable. Herein the use of *genya* differs from that of *ba*. In English, negative questions answer the same purpose, and, therefore, *genya* is usually translated by them; as,

nāndi kū rūwui genya, ts̄irētē ātēma komāndē ts̄erd̄gō? “have ye seen to-day, that what our Lord loves is truth?”

kūllōnyin genya n̄geibuskō? “have I not bought thee with my money?”

šimā genya andigā sāsibū? “has not he bought us?”

ši nandigā būrgōn kōtsei, nāndi rūwī genya? “did ye not see that he exceeds you in intelligence?”

wūtē karāminitē dānt̄sē rūwī genya? gānyā, “when he had said, Do ye see the flesh of my little brother?”

māna nem̄ts̄enātē ni pān̄mī genyā? “hast thou heard the word which he was saying?”

állā gēnya yāntségā gótsē? "was it not God that took away his mother?"

tša pértē tsūrō bibtšša wu ášerni gēnya? "if the mare had miscarried, had not the loss been mine?"

II. *Predicative Suffix.*

§. 280. The suffix *go* is of very frequent occurrence, after the predicate of a proposition, with the purpose, as it would seem, of marking it as such, thus answering, in a measure, to the copula of other languages. But probably it is expressive, at the same time, of some emphasis or distinction. It is chiefly used when a noun, pronoun, adjective, or participle is the predicate; as,

mána tsírētē šima ŋgalāgō, "as to this true word, it is good."

wu ši kāmō nōŋgēni, "I did not know that it was a person."

ši kāmō neskē, "I thought it was a goat."

bēlāga átē šima pānīgō, "this hole is my home."

tīlōtē šima rāgēsaganāgō, "this one, him I love, or: him alone I love."

átēma náptē meīnābēgō, "this is the habit of a prince."

nīma kōa pērōnībēgō, "thou art the husband of my daughter."

ŋgō bēlā kērdībē nandīrō guluntsásaganātē, átēmā šīgō, "behold the heathen town of which I told you, this is it."

tīlōtēma kágēgōgō, "one be mine."

ndūyāye nā komāndēbētēn šima kām bēgō, "every one who is with God, is a free man."

ši 'Aber bōgátāgō nōtsēni, "he did not know that the Aber was lying there."

yāntsē bāgō, wūma yāntsūgō, wūma abāntsūgō, "he has no mother, I am his mother, I am his father."

§. 281. Besides this more common use of *go*, its occurrence in the following instances must be noticed as somewhat peculiar—

1. In a question and after a finite verb, especially a participial; but its use in such instances, appears to be rare—

āfi sānyānēmgō ? "what is thy profession?"

āfi kārgē tsēlamgō ? "what is a black heart."

āfi śīgā tsēbuigō ? "what will eat her?"

kōa kāmūntse pāltigō nōtsī, "the man knew that his wife had become with child."

keāri tīlō loñ nōtsenāgō, "one single old man knew it."

kām Fulātayē rītsenātē śōa tīlō loñ rītsenāgō, "as for the people whom the Phula fear, they fear only the Shoas."

2. In the following example where it is added to the object of a transitive verb—

kāliātē āfi nēmgālāntsiyāyē, tātānēm dībigō tsēptēnī,
"whatever be the goodness of a slave, he does not equal thy bad child." But this example also admits of the translation, "(suppose) thy child is bad, he does not equal it;" and then it belongs to §. 280.

3. In cases like the following, where it contrasts with a negative—

pērōntsurō kāritugō rūsganī, "I have not seen so beautiful a girl as his."

meīndērō nēmgālāgō bāgō, or *meīnderō űgālāgō bāgō*, or *meīnderō mei űgālāgō bāgō*, "there is no king so good as ours."

III. *Emphatic Suffixes.*

§. 282. The suffix *ma* expresses emphasis, or gives prominence to a word. In English its force is chiefly conveyed by the accent, and sometimes by words like, "even, very," &c.

wūgā śōbamārō skirāgem kwōya, "if thou like me for a friend."

āllāma śīmni tsāktse, "it is God that shuts my eyes," i. e. "that causes my blindness."

wu nīmā ntserāgeskō, "thee I love."

wu kermāma dēlin kadisgānyā, "having just now come from abroad."

āndi ngāsō nēm tīlōtēman nāmnyogō, "let all of us abide in one house."

nī mālām naŋga tsānnā pāndēm bāgō; *kām kārge būlwātē*, *šīma tsānnā tšēbāndin*, "on account of thy being a priest thou dost not obtain heaven; if one has a clean heart he will obtain heaven."

āte gādīmā Bōrnum tsādin, "thus they do in Bornu."

sāndi ganī, wūma šīgā yētsēškō, "not they, I have killed him."

āte naŋdātēmārō "Gēdītē šīma kūrāgō" kēda hām wūrayē, "on this account the great men say, The east is most excellent."

§. 283. Being emphatic, *ma* is used with especial propriety and frequency—

1. To respond, in an answer, to the interrogative *ba*—

komāndē sandīrō, mēlba rāgū? *Sandīyē, mēlma rāgē*, "our Lord said to them, Do ye like a king? They said, A king we like."

"*āte ndū?*" *tšē ābayē. Tīlōye, "wūmā" tšē yēgonō*, "the father said, Who is this? One replied, I."

2. In negative propositions—

tsābamārō gāgendē, "we have not entered on the road."

kēngālī tīlōma bāgō dābuntsan, "not one male was among them."

kām tīlōma nemēma bāgō tsūrō bēlāben, "there was not one man speaking within the town."

3. When an adjectival qualification is expressed by a relative proposition—

nā lēnēskinma nōnēsganī, "I did not know where I was going."

āndi rōndēwa nābgatāma, yāndē šīmdēn tām, yētsēmin? "wilt thou catch and kill our mother in our sight, who remain alive?"

kām kām tsəlam r̥tsən̄ kwōya, komāndē andigā alāgē-sand̄tēma r̥tseiyeṇdē, "if one does not fear a negro, neither will he fear our Lord who has created us."

kōa n̄gəbəl d̄etsenāma t̄s̄t̄s̄, "the man who had boiled the egg arose."

§. 284. Although this suffix combines most frequently with nouns, pronouns, adjectives, and participles, yet it is also found after finite verbs; as,

1. Indefinite I.—

yayāntsūsorō "wu l̄n̄ginma" gult̄s̄n̄, "he did not tell all his brothers, that he went."

nā l̄t̄s̄inma n̄ts̄en̄, "he did not know where to go."

2. Indefinite II.—

"māna būrgō gult̄s̄t̄mā" gonō, "he said the word which he spoke at first."

ḍfiyāye d̄imt̄ma, "whatever thou wilt do."

3. Aorist—

wu katambūskōman n̄gāltē nā t̄ilon l̄nyendē, "since I was born, we never went anywhere."

wu šigā pānirō k̄guskōman, kābū t̄ilōma šigā kārḍn̄n̄sgan̄, "since I brought her home, I have never come near her one day."

4. Conjunctive mood, past and future—

gāna t̄usgānyāma, kōāt̄ t̄ši, "when he had waited a little, the man came."

kitābūga p̄r̄emgānyāma, kōmānd̄t̄ye š̄l̄mt̄s̄ p̄r̄emgonō, "when he had opened the book, our Lord opened his eyes."

kirūnyāma, mīna t̄t̄t̄ši, "when they had seen him, the lion arose."

ḍrt̄s̄ d̄āt̄šiāma, p̄p̄et̄ont̄s̄ p̄rt̄, "when they were dried, we plucked out their wings."

§. 285. In reference to the *position of ma* we may observe—

1. That it always takes precedence of a case-termination, as—

kóa tsúruskō šimníman, "I shall see the man with mine own eyes."

ši dēgarō šim kámmān tsúlugin bágō, "it does not come out in the sight of man."

šiteīman ampátin tárgunāṭe, "by the same the rabbit is guarded."

2. But if both *tē* and *ma* are affixed to a word, sometimes one and sometimes the other occupies the first place ;
e g.

lēgedányā, fūgubēmátie ŋgebaḷ ŋgígibē tsurūni, kótsi ; kádu-gubétie ŋgebaḷtégā tsurui, "when they had gone, the one who was before did not see the pigeon's egg, and passed on ; but the one behind saw the egg."

tīlōmátie kádi bōgáta tsúrō bēlágāben ktrū, "the one saw a serpent lie in a hole."

nā kidabē tsātānītemā ni rum, "thou sawest that they had not yet arrived at the age for work."

kādīṭe ylmtemā komāndē sandīgā gērāgonō, "at that time our Lord hid these serpents."

§. 286. There are some other suffixes or enclitic appendages which likewise appear to be of an emphatic force but of much rarer occurrence. They are *digē*, or *diyē*, and *yē*. The first two are also abbreviated into *dē*—

kām nīgā kōntsēna mbētši diyē, "there is certainly one that surpasses thee."

wot' ámmō pēlēgemmi digē, "do not by any means show it to the people."

wu kidāni díski diyē, "I have done my work."

abāni mbētši digē, "I have a father."

agōṭe nūya fūtse, kurátse kurugútšinyē, "what has died swells up, grows big and long."

ši abānigetyē, "he is like my father."

abāni wūrō šō dē, "my father gave it to me."

CHAPTER XX.

SYNTAX OF ADVERBS.

§. 287. *Deflected adverbs* with case-terminations are used in a similar manner to the cases by which they are formed—

1. Adverbs of place with a dative termination are therefore employed when the verb implies a motion, direction, or tendency; and adverbs with the locative termination, when the energy of a verb is considered as exercised in a certain place, without referring to the tendency or direction of the energy—

kôa tštšə, ngáforō wólgatə, “the man arises and turns back.”

bilgə fárirō tštšə, “a vapour rose up.”

kádi fúgurō kótšə, kôa šīgā tségei ngáfon, “the serpent passed on before and the man followed behind.”

ágō fúgun wūagátšinté wu nóngani, “I do not know what will happen in future.”

sándi ndísō tsagášin, kórō fúgun, kir ngáfon, “both of them ran, the ass before and the female slave behind.”

2. Sometimes, however, the Kanuris seem to consider as tendency what we represent as being at rest—

béla kúyinturō kolōgedányā, “when they had left the town far behind.”

kámuntšə fúgurō tsáke, bēlāntsārō lēgēda, “he put his wife before, and so they went home.”

3. The locative termination has so entirely coalesced with certain adverbs of manner that they scarcely ever appear without them, as *dáan, ilān, kánadin, sērin*.

§. 288. When connected with verbs, the adverbs derived from adjectives usually assume the dative termination; those not so derived may be with or without it: but when adverbs qualify adjectives, they are always without case-termination—

ši ngúburō nemétšə, “he has spoken much.”

nā Yorubāben nīguburō nābgoskō, "I remained a long time in a place in Yoruba."

metyē šīgā tsqūrō tšerdgena, "the king loved him ardently."

nyūu kāmūnēmma n̄gqlārō nāmnoḡō, "sit down well, thou and thy wife."

pērō mána pāngányā, kētširō pāntsēni, "when the girl had heard the word, she did not feel comfortable."

ni kidānēm dābirō kidēm, "thou hast done thy work badly."

ganá lēgányā, "when he had gone a little."

sōbāni tūssē ganārō dātēi, "my friend has already rested a little."

sērin lētsa, ndūsō nā tūlon sērin nāptsei, "they went away quietly, and all of them sat down quietly in one place;"

also *sērinno lēngin*, and *sērinno nāmgin*; but only *sērin nēmgin*, "I keep silent."

šē nemētšin bāḡō, kādēg nēmtšena, "he never spoke, but was holding his peace."

kādēggō nēmnē, "hold thy peace."

kitābūni kārītē ganá, "my book is rather beautiful."

ndū kūrūgu lintāḡō "who is the tallest?"

§. 289. The Kanuri language has a peculiar kind of adverbs, which we may call *specific* or *confined adverbs*, each being confined in its use to one or a few particular adjectives or their denominative verbs, as illustrated in the following examples. These singular adverbs which seem to be common in African languages, as they exist also in the Aku and Vei, have something in their nature which may be compared to the *onomatopoeica*, or something in which the immediate, instinctive sense of language particularly manifests itself. They are eminently expressions of feelings (German, *Gefühlsworte*), or manifestations of vague impressions rather than of clearly defined ideas.

bug, būggō: *wu šīgā būggō bāngi*, "I have struck it violently."

dē: *bērāḡē dē*, "quite naked;" *bērāḡēngi dē*, "I have become quite naked."

fārei: *būnyē fārei*, "quite night, or pitch dark."

fóg : *bul fóg*, "very white;" *ši búltši bul fóg*, "it is very white."

fōg : *tšim fōg*, "very bitter;" *ši tšimtši tšim fōg*, "it is very bitter."

fór : *dē fór*, "quite empty;" *ši dētši dē fór*, "it is quite empty."

karañ : *ndí karañ*, "only two."

keñ : *dúnōa kēñ*, "very strong;" *ši dunođtši dúnōa kēñ*, "he is very strong."

kēdēg : *nēm̄gata kēdēg*, "very silent;" *kēdēñ nēm̄gin*, "I am very silent."

lai and *lei* : *kalđfia lai*, "very well;" *kalđli lai*, "very meek, gentle;" *kánadiwa lai*, "very meek."

las : *kalđfia lás*, e.g. *tsábātē kalđfia lás*, "this road is quite secure;" *tēlāla lás*, "very soft;" *kalđli lás*, "very meek."

lon : *tílo lon*, "only one, a single one."

mēu or *m̄u* : *kētši mēu*, "very sweet, pleasant."

ntšil : *ganá ntšil*, "very little."

pau : *ángalwa paú*, "very intelligent;" *ši ángalwđtši paú*, "he is very intelligent."

pēt : *tsēlam pēt*, "jet black;" *tsēlamtši tsēlam pēt*, "he has become jet black."

p̄tót : *kúrūgu p̄tót*, "very long;" *ši kurugútši p̄tót*, "it has grown very long."

p̄t : *tsqú p̄t*, "very hot;" *wu tsqúngi tsqú p̄t*, "I have become very hot."

pólēg : *kágāfu pólēg*, "very stupid;" *kagāfútši pólēg*, "he is very stupid."

pótēg : *kámpū pótēg*, "quite blind;" *kampútši pótēg*, "he is quite blind."

sálag : *kālām sálag*, "very insipid;" *ši kālāmtši kālām sálag*, "it is very insipid;" *kámpoi sálag*, "very light."

sul : *dē sul*, "quite empty, destitute;" *dētši sul*, "it is quite empty;" *bérāgē sul*, "quite naked."

šiliū : *ámāšē šiliū*, "very cold;" *dinia amāšētši šiliū*, "it is very cold."

tarét: *kált tarét*, "quite blue;" *ši káltši kált tarét*, "it is quite blue."

tèles and *tèlessō*: *tsēbēd télēsō*, "the whole day long."

tēn and *ndēn*: *kāfugu tēn*, "very short;" and *kāfugundēn*, id.; *kāfugútši kāfugundēn*, "it is very short."

tēs: *kārangē tēs*, "very near;" and *kāfugu tēs*, "very shallow, not deep."

tīm: *kūrā tīm*, "very great;" *ši kurdtsi tīm*, "it is very great."

tsai: *bēlin tsai*, "quite new;" *bēlīntši bēlin tsai*, "it is quite new."

tsar: *ngāmdē tsār*, "quite dry;" *ši ngāmdētši ngāmdē tsār*, "it is quite dry;" *kibū tsār*, "very hard."

tsēr: *ngā tsēr*, "very well."

tštrīt: *kau tsqu tštrīt*, "the sun is very hot."

tšīt: *kāmē tšīt*, "very red;" *ši kāmētši kāmē tšīt*, "it is quite red."

§. 290. The adverb *lintá*, which answers to our "very, highly, exceedingly, most," can take the place of any of these specific adverbs, with the exception of *karan*, *loñ*, *tèles*, and *fárei*; it also is joined with those adjectives for which there are no confined adverbs in existence. In connexion with all common adjectives it has the form *lintá*; as, *kūrā lintá*, *kāmē lintá*, *bēlin lintá*, &c. In connexion with derived adjectives in *wa*, it can be *lintá* and *lintārō*; as,

āngalwa lintá or *lintārō*, "very intelligent."

nōngūa lintá or *lintārō*, "very bashful."

lemánwa lintá or *lintārō*, "very wealthy."

And in connexion with verbs it can likewise have both forms, but the one in *rō* predominates; as,

ši létšin, or *létšena lintá* and *lintārō*, "he goes very often."

ni karānēmin, or *karānemma lintá* and *lintārō*, "thou readest very well."

sāndi nemētsei, or *nemētsāna lintá* and *lintārō*, "they talk a great deal."

ši nēmtšēn, or *nēmtsēna* or *nēmgata lintá* and *lintārō*, "he is very silent, quiet."

§. 291. The interrogative adverbs are the same, whether they be in a direct or indirect question—

aba kámpū, áfirō búrgō yakémin? "thou blind man, why dost thou cry for help?"

kánnu túlurtē, málammō alákkēda ; áfirō málammō alákkēda kánnu túlurgā, málamtē, ši kitábū nōtsēna, tsábā ṅgqlā tsúrui, tsábā díbi tsúrui, "as for the seven fires, they were made for the priests; the reason why the seven fires were made for the priests is this, that the priests, knowing the book, see the good road and see the bad road."

áfigei kām sū gótsē, kánnu bágō kášagar tségárin? "how can one take iron, and beat it into a sword without fire?"

sóbānirō pēlēgēsē, áfigei kídāntsē tsédin, "I will show my friend how he must do his work."

§. 292. The Kanuri has *three negative adverbs*, *bágō*, *gani*, and *átē*, all of which may be rendered by our "not;" and this is the place to define the use of each of them. All three can be used to qualify a verb, *gani* also to qualify adverbs, and *bágō* and *gani* can by themselves form the predicate of a proposition.

In general they may be thus characterised: *bágō* is unlimited or absolute, *gani* limited or relative, and *átē* prohibitive; comp. also §. 234.

§. 293. *In connexion with verbs*, the following remarks may be made on the three negatives—

1. *bágō* can be joined to

a. The participial—

wu mána nírō gultsásgana bágō, "I shall not tell thee a word."

ši kām rītsena bāgō, "he does not fear any body."
kām šīgā, tsūrūna bāgō, "no one was seeing him."
tātātē āfima nōtsena bāgō, "this boy knows nothing at all."

b. The indefinite I.—

āndi nīrō biārō bānāntšigēn bāgō, "we shall not help thee for nothing."
šīgā gótsei bāgō, dīnīa lēmtšīa, "they never take it when it has become night."
āgō pānšskē yūrusganātē nīrō gulntsšskin bāgō, "I shall never tell thee what I have heard, and why I laugh."
wu nīgā ntšerāgekin bāgō, "I do not like thee."

c. The indefinite II.—

kōa lemānwa ši sadāktšin bāgō, māmammāsō šīgā tsāruī.
Sandīyē šīrō : abā kōa āfirō nī ngūmōri tšīa laia dēbānēm, sadānēm bāgō? kēda māmawayē šīrō, "a certain rich man never brought sacrifice, and all the priests saw him. The priests then said unto him, Man and father, why dost thou not kill and offer the Easter-lamb when Easter is come?"
kāfi lagerā, dīnīa bētšīa, šīgā rām bāgō, dibdifūtšīa, rum bāgō, nēngqī tsēptšīa, rum bāgō, bigelātšīa tīlō tīlō rūmin, bīnēmtšīa, sandīgā rūmin 'gūburō, "thou dost not see the Lagera locusts in the dry season, thou dost not see them in the hot season, thou dost not see them when the rainy season has set in, thou seest one here and there in the spring, but thou seest them in great numbers in the cold season."

In all these instances *bāgō* negatives an act that is continuous or repeated at certain periods.

2. *ganī* is only joined to—

a. The indefinite I.—

wu nāntsūrō lēngin ganī, "I will not go to him."

b. The aorist—

ši mánātę wúrō gulgónō ganí, "he did not tell me the word."

In these instances the negative particle refers to a definite fact: it is not general like *bágō*, but special; not abstract, but historical. This, therefore, was the proper particle with which to form the negative mood (see §. 88.).

3. *átę* is only connected with the negative mood, and then forms a negative optative or imperative, which appears the more natural from its verbal origin—

nátęn fúgun átęgei átę dímmí, "henceforth do so no more."

kōaṅḡḡfiyāyē átę áširntę ṅḡsō kāmūrō gúltęęęní, "let no man whatever tell even one of his secrets to a woman."

átę áširndē dęgan pántsāní, "may they not hear our secret without."

§. 294. In connexion with adverbs, or adverbial qualifications, or the subject of a proposition, *ganí* only is used. It always stands immediately after the word which it negatives—

kidāṅęm ṅḡḡlārō ganí kídęm, "thou didst not do thy work well," i. q. *kidāṅęm ṅḡḡlārō dímmí*.

bísgā ganí kídęskō, "not yesterday did I come," i. q. *bísgā wu tęęsgęní*, "I did not come yesterday."

kómbū nāṅga ganí kádískō, "I did not come on account of food."

abāní ganí ísō, "it was not my father who came."

āṅḡḡlęmtę wu ganí níró ntšískō, "it is not I who have given thee thy wisdom."

āndi ganí níḡā bóbōntšyē, álla níḡā ntęęsáṅę, "it is not we who did call thee, God raised thee up."

§. 295. When used as the predicate of a proposition, there is likewise a difference between *bágō* and *ganí*. The former

denies the *existence*, the latter the *nature* or quality of a subject. It may be easily perceived, that this difference between them bears a close analogy to that which exists when they are connected with verbs. For to say that a thing is not in existence is an absolute or general statement, and that a certain general idea is not realised in this or that object is a special one. In English *bágō* must be rendered by "there is not," or the like, and *ganí* by "is not ;" comp. also §. 235.

1. Examples of *bágō*—

kámū bágō, táta bágō, ši tilōntsə loñ tsúró pāntsiben, "there was no woman, there was no child, he was quite alone in the house."

kām andíró nkt šédəna bágō, "there is not one who could give us water."

tátāntsə tilōwa náptsəna, gadəntsə bágō, "he remained possessed of only one child, he had nothing else."

kánnu-šouā bágō, "there was no lamp there."

ām bəlabə ngásō, tilōma tsúró bəlabən bágō, "as to all the people of the town, there was not one of them within the town."

2. Examples of *ganí*—

mána wúró gūləmmātə kátugū ganí, "the word which thou hast told me is not a lie."

ní kóeigə ganí, tátāni, "thou art not a coward, my son."

ní ágō rúmmātə gəsgā ganí, mágarā krígibə, "what thou seest is not a tree, but a man of war."

kóā tilōtə ši kándəli, kóā tilō ši kándəli ganí, "one man was jealous, and the other man was not jealous."

kām dā gádubə tsəgərəna kərdi ganí, "a man who eats pork is not a heathen."

ši tsédin rúmmātə ši kámmā ganí, "the footsteps which thou hast seen on the ground are not the footsteps of a person."

§. 296. The adverb *dúgō* regularly stands between two propositions, and must sometimes be construed with what precedes

it, and sometimes with what follows it. In certain cases it is quite evident that it belongs to what follows; *e.g.*

áfígei dúgō kágou? *lit.* "how was it before you escaped?"
i.e. "how did you escape?"

In others it is equally evident that it belongs to what it precedes, which is best proved by a few examples, when it stands at the end of a proposition with which the following has no connexion; as,

pérōyē, lēngē, abánirō gúlīgē dúgō. Pérō lētsē, &c., "the girl said, I will go and first tell it to my father. The girl went," &c.

But there are also a great many cases where it might equally be construed backwards or forwards, and where it is very difficult to decide which construction was intended by the speaker. On this account we will here arrange a number of examples, according to the English words, by which in each instance *dúgō* had better be translated. But although in English the adverb usually belongs to what follows, yet in Kanuri it seems more frequently to belong to what precedes; signifying properly, *first, previously, before*. When it belongs to what follows, it must be translated into English by *ere, before*.

The following are the words by which *dúgō* is rendered in English—

1. Before—

dāndē wúnē dúgō lēṇeskē, "look at our meat before I go."
ntserágēsḡanī dúgō dā nāṇēmīn tšīmāḡeskōbá? "do I not love thee ere I accept meat at thy hand?"

lókṭetṭē wu ángallyúa dúgō pádgígēsḡ, "at that time, before I was lost, I was in possession of my senses."

2. Except—

wúa šyá lágāndē tsúrūnī dúgō pārtēn bágō, "we shall not part, except one of us fall."

kām kām tserágēnī dúgō áḡō nāntsēn tšīmāḡēnī, "one does not like a man, except one accept something from him."

málamḡa láfíátsēnī dúgō káragārō lētsīn bágō, "he never goes to the wood, except he salutes the priest."

tšilwā dīnīa bunētsenī dūgō dēgan lelētšin bāgō, "a rat never walks about openly, except at night."

3. First—

ganā gértigē dūgō ! Ganā gērgutagányā, "let us first move on a little ! When they had moved on a little."
wu lēngē dūgō, wāgē pānirō lēnē, "I will go first, then go thou to my house."

4. That—

āfi dīskē dūgō wu mēṛṣkin, "what must I do that I may recover."
nūtē āfi ngāfon rōntṣē dūgō dēregē nānirō kādīm ? "what kept thee back, that thou didst come last to me?"
āfi dīskē dūgō tsābā tsānnabē pāndṣkin ? "what must I do to find the way to heaven?"

5. Then—

wu gēsgā ganā rūskin dūgō gēsgā kūra gōngimbā ? "shall I see a little tree, and then go and take a large one?"
wūrō dōgum tīlō skēinyā, wu yurūskē dūgō tšīngē nānēm̄mō kādīskō, "when he had given me one knock, I fell, and then arose and came to thee."

6. Till—

kómbū mātṣē andirō sādē butyen dūgō kábū tīlō kārūa tšūtṣē, "she sought food and gave it us to eat, till one day a storm arose."
kirntsāwa kālīāntsāwa tātāntsāwa wūtsei dūgō kāmū kāsū-wāyē šīgā tsṣtei, "they beheld their female slave, and their male slave, and their child, till a sickness seized the woman."
nēm̄sōbānde āndi ganānden dīyentē ātē kolōnyendē dūgō komāndē andīgā pāṛṣā, "let us not leave off our friendship, which we have had from our childhood up, till our Lord separates us."
dēgā dūgō lēngē kúlōnīgā rūskē, "stop till I go and see my farm."

páton gānātsēna dúgō pērō wurātsē, "he kept her at home till the girl grew up."

7. When—

kúlōntsē tsáltšin dúgō kúrū kōa kórōntsē arásgūa kádiō nāntsúrō, "he cut (*i. e.* cleared) his farm, when a man with three asses came again to him."

wu kentshngana dúgō labárntsē tsédì 'Afunóben pāngóskō, "I was in slavery when I heard news of him in the Hausa country."

búnyē bótsēna dúgō ši nāshngonō, "she was sleeping at night when she dreamt."

kámpū sei kām dégē pē debátsei dúgō kíruskō, "the four blind men killed a cow when I saw them."

bšlāndētēn ndúyāye pēsgāntségā Gēdīrō tšō dúgō sáltšin, "in our country every one turns his face towards the east when he prays."

§. 297. The suffix *gadi* or *gei*, although usually a postposition, is converted into an adverb of manner when appended to a finite verb, and may be rendered by "as, as if, as when, like"—

ám kúlōlan bārētsei dúgō dīnā dūargányā, kégerā Gēdīn tšin gadi, *Pótē wūgēdányā, káfi kámanwa Pótēn tšētse, Gēdīrō tšin kērū*, "people worked on the farm till it became dark as when a thunder storm comes from the east, and looking to the west, they saw the Kamanwa locusts rise in the west and come towards the east."

dīnā ngāsō tsēlamtši, dīnā bunētse gadi, "the whole atmosphere became dark, as when it is night."

wūrō sēgdēmmāgei wúyē nīrō ntšigdēskō, "as thou hast done to me, I will do to thee."

§. 298. The adverb *ngō* corresponds to the Hebrew וְהִנֵּה, but has less of a verbal character than this, inasmuch as it never subordinates the subject; *e.g.* *ngō wu*, "behold me," (never *ngō wūgā*); *ngō ši*, "here it is," (never *ngō šígā*). They also agree sometimes when connected with a verb; for then וְהִנֵּה can likewise stand without having the subject

of its dependent proposition expressed separately (*vide* Ewald's Gram., §. 296. *d.*), which is the rule with regard to *ńgō*. When connected with a pronoun, *ńgō* usually takes its place before, but sometimes also after it. A few examples may follow by way of illustration—

andí ńgō tšyē, "behold we have come."

ńgō ágō lagá, "behold here is something."

wu ńgō sabardęski, "behold I am ready."

ńgō pānı, rui ńgqlārō, "here is my house, look at it well."

ńgō andi kóronde lámnyē dātši, "behold, I have already loaded our asses."

ńgō nırō kaligimō tılo ntšıski, "behold, I give thee a camel."
kómbu péléseęemmātę wu pándęski, ńgō ši, "I have got the food which thou hast shewn me; here it is."

ńgō ši, dęgan dągata, "behold, he is standing without."

ńgō kóko gerągata, "behold the toad hidden, or here is the toad hidden."

§. 299. The peculiarity of *ńgúburō*, that it is often used where we employ the corresponding *adjective*, may here be noticed and illustrated—

kúgui ńgúburō tšıbı, "he bought many fowls."

bęri ńgúburō dęta, "they cooked much vegetable food."

šóęę sandęgā tšętšin 'gúburō, "the Sheikh killed many of them."

šıma bannā tšędō Bórnun 'gúburō, "it occasioned much desolation in Bornu."

wıa abąnemma nęmsóbā ńgúburō dęyē, "I and thy father have had much friendship."

§. 300. The adverb *sō*, which always suffixes itself to the verb, refers to a past point of time, and thus far coincides with the past tense of the conjunctive mood; but like the "*so*" which converts interrogative pronouns into indefinite ones, and with which it has doubtless one common origin, it generalises the word to which it is affixed, so as to form a contrast with something which is to follow. Hereby it differs from the conjunc-

tional mood, and assumes the office of a conjunction. It may be translated by "when, even when, since, although"—

yásgurō kām kinótōsō, léturō wátšī, "although he sent one the third time, he did not want to go."

kántāgē pal kītōsō, nátēn tštšē Fulátaberō léturō wátšī, "even when it had become one month, or even at the end of one month, he did not want to get up there and go to the Phula."

náyā dēgusorō nigūgonōsō, kām šīgā tsúrūna bágō, "when he bowed down to the four quarters, no one was looking at him."

tátāni, wúa abánemma nígā díyē nábeiyesō, ni tīlōnem komándē andīrō sádō, "my child, since I and thy father married and settled, our Lord has only given thee to us."

ni Fulātāwa nyúa, dínā wágonosō, gáduwī, dúgō kau dábū kītō ; kau dábū tsétēnāsō, ni Fulāta yókturō nīrō tēgēri kwōya, aré, "the Phula and thou have fought since daybreak till it became mid-day; if, although it has become mid-day, thou art not able to drive away the Phula, come."

Nyamnyámyē sandigā dútsei, kolótsāni, dúgō dínā wágonō ; wágonosō, Nyamnyám sandigā kolótsa, wólturō wátsei, "the cannibals pursued them, and did not leave them till it had become day; and even since it became day, the cannibals did not want to leave them and to return."

§. 301. The enclitic suffix *yāye* has much in common with *sō*. It also forms indefinite pronouns of interrogative ones; and as then it can be separated from the pronoun and attached to a succeeding word (see §. 189.), this latter may happen to be a verb, so that merely the context, generally the preceding interrogative pronoun, can decide whether *yāye* is an adverb or part of an indefinite pronoun. But if no interrogative pronoun precedes, it may be presumed that *yāye*, suffixed to a verb,

is an adverb, meaning, "whenever." Then *yāye* may also pass into a conjunction, just as the suffix *so*.

1. Instances of *yāye* as adverb—

gēsā ngāmdē tsēbāndi yāye, tsēbui, kēli tsēbāndi yāye, tsēbui, kātšim tsēbāndi yāye tsēbui, "whenever it reached a dry tree, it devoured it; whenever it reached a green one, it devoured it; whenever it reached grass, it devoured it."

nandyā kāmwa nā tīlon nāmnūwa yāyē, nandigā kām ntšōrūna bāgō, "whenever ye sit in the same place with any body, no one shall see you."

kām tsēlam tīlōtēma dāgāta tsāruiyāyē, dātsa gurētsei bāgō, "whenever they see a black man, they do not stop and wait."

dīmi dābūntse Potērō kālaktši yāyē, kōa Gēdirō kālaktsege, "whenever the sheep turned its neck to the west, the man turned it towards the east."

kōātē pērōntsurō mandtsegiyāyē, pērō širō tēgēri, "whenever the man spoke to his girl, he did not succeed with her."

2. Instances of *yāye* as conjunction—

tsūrō bēlabētēn kāmte dūba dēgā yāye, tīlōma kolōtšin, bāgō, "even if there be a thousand people within that town, it will not leave one."

kūlitu rōntse tsūlūgeni yāyē, sāndi tamōtsagei, "even if the life of the insect has not yet expired, they finish it."

§. 302. Notice may here also be taken of certain modes of expression in Kanuri in whose stead we employ adverbs. We sometimes use *adverbs* for the following *substantives*—

nā ; as, *gēsā tūria, kādītēgā wūné nā gāgintē*, "when the tree falls, watch where the serpent enters."

rū; as, *pántsen rúntsə nemétsin*, "he was talking to himself in his house."

kólle rúntsəmə lětsə, "let her go alone."

§. 303. The following verbs also have often to be rendered by adverbs—

1. *burgóngin* by "first"—

dugulgúlimi burgótsə tsə, "the muck-worm came first."

gúbogum burgótsə tsétsə, "the cock rose up first."

2. *dágin*, in its impersonal forms *dátsin*, *dátsə*, *dátseni*, *dátsi*, by—

a. "Quite, fully, completely, entirely, wholly, altogether"—

áte kóganāndē ngásō Fulátayē tsétsə dátseni, "lest the Phula kill our soldiers altogether."

kām tséššənaté róntsəmə tsúluge dátseni dugō dārō kámtsəi, "when they kill one, they cut him up for meat before his life has quite left him."

nátəmān kāmťgā dārō kámtsā dátsin, "then they cut the man completely up as meat."

b. "Already, now, then"—

āndi bəlága lánýē dátši tsa, "they said, We have already dug the grave."

Fuláta tsédini ngásō tártsā dátši, "the Phula have now wasted my whole land."

sāndi dēgusō debátsa dímn̄ntsa dátši, "they have now, all four of them, killed their sheep."

komāndē kidāntsa tsō dátši, "our Lord had then given them their work."

3. *kārǎgin*, by "nearly, soon, almost"—

wu kidāni dískē kārǎntši, "I have nearly done my work."

ngō gəsgā ntsúrōntsə kārǎntši, lit. "behold the tree's falling has approached," i. e. "the tree will soon fall."

4. *kéṛngin*, in conjunction with *déṛngin*, by "entirely, completely"—

kóganāwa ngásō bēla déṛtsa kéṛtsā, "all the soldiers completely surround the town."

5. *léngin*, by "on, further, longer;" or the verb "to continue"—

šyúa táta gálifubē sōbāntsúa létsei, nḡmsōbāntsa tsádin,
"he and the rich man's son, his friend, continued their friendship."

6. *lúgskin*, by "out"—

šim tátabē báktšə kitúlugō, lit. "he struck the boy's eye that it came out," i. e. "he struck the boy's eye out."

7. *nḡmgin*, by "silently"—

pántšəṇ nḡmtšə náptšē, "he sat down silently in his house."

8. *wóltšskin*, by "again"—

gúbōgum wóltš kádiō nā pērōberō, "the cock came again to the girl."

§. 304. The word *nda* appears to be an adverb of mood, whose occasional connexion with an optative or imperative increases the emphasis or solicitation, which we may express by "do, pray."

lēné, nā kásgimāberō, nda tsédi wúró tsúrū, "go to the diviner, do, let him see the ground for me."

nda wu rúskē, "pray let me see it."

nda wúró šē, "pray give it to me."

nda lēné, "do go."

CHAPTER XXI.

SYNTAX OF POSTPOSITIONS.

§. 305. In many languages prepositions are used to supply the want of cases, to such an extent, that one cannot but be struck with the great affinity which exists between them and case-terminations. But in a language in which, instead of prepositions, there are postpositions or suffixes, which bear the greatest resemblance to terminations, it becomes really difficult to distinguish between them. We may therefore consider it fortunate that the Kanuri has so few postpositions, that occasion for confusion cannot often occur.

The postpositions also share this peculiarity with the case-terminations, that they can be separated from the word to which they grammatically belong, cf. §. 154.—

búnyē tīlōma nā kálgū gótsenālan tsátē gānátse, wólti, “in one night he carried it and laid it on the place whence he had taken the shirt, and returned.”

nā dzádzirmā tšétsenālan dātseña, “he was standing on the spot where he had killed the leopard.”

§. 306. The postpositions, *gadi*, *lan*, and *nanga*, are of frequent occurrence. In English they must often be rendered by another part of speech. Their use is also peculiar in other respects, so that we had better give some examples by way of illustration—

1, *gadi* or *gei*, “as, like; as it were, as if”—

kām átē búrgöntse búrgō kényēribē gadi, “this man’s subtilty is like the subtilty of a weasel.”

nī lemānnēm kágē gadi tšētōba? “will thy goods be equal to mine?”

kálgū wāsilībēgei tsārūni, “they did not see a shirt like that of the white man.”

kū gadi Mákkārō katamūnyā, bdlī gadi lēmā, “having

entered Mecca, as it were, to-day, the morrow, as it were, was a Friday."

kégerā Gédin tšin gadi, káfi kámanwa Pótēn tštse,
Gédirō tšin kēru, "they saw the Kamanwa locusts
rise in the west and go towards the east, as if a
thunder storm were coming from the east."

2. *lan*, which must be very differently rendered in English,
comp. the Hebrew לַ—

- a. "On, upon"—

kóá bútsilan náptsē, "the man sat down on the mat."
lěné dígallan bōné, "go and lie down on the bed."
dígallan lěttsa, "they slept on the bed."

- b. "On the ground of, because of, from"—

němsóbantsálan ágō tsádenātē kām tšidēna bágō, "none
will do what they have done from friendship."

- c. "Out of"—

woladintsusō kăněmlan tsēsángxē, sabardta, "he awak-
ened them out of sleep to get ready."

- d. "In"—

kaúlan tártsa, "they dry it in the sun."
kitábúlan kēru, "they saw it in the book."
ámde wúra dándallan sálitsā, "our great people pray
in the mosque."
magarántílan kánnu fúnyē, "we lighted a fire in the
school."
tšēm, káfiālam bógam, "thou camest and didst sleep
in the shade."
kām kaúlan tšēna segētšin, "one pants if one comes
in the sun."

- e. "Before"—

tšinnálan tšigā tsédin gánátsē, "he puts the bag down
on the ground before the gate."
dándal kúrālan dátse, álam mēogunderi bóbōtsē "he

stood before the large mosque and called the twelve regiments."

f. "After"—

kúgui burgóbēlan tšítšə, "he rises after the first crowing of the cock."

g. "From on, from"—

pér lan tséptsā, "they dismount from the horses."

kúlōlan kádiskō, "I come from the farm."

dígalntsēlan tšígonō, "he arose from his bed."

h. "For"—

kómbū sandílan gáptšī, "there is food left for them."

kémil andílan gáptšī, *áfisō andílan gáptšī*, "rum was left for us, any thing was left for us."

i. By the genitive—

táta pərbē ndílan tīlō gótšə, *tīlō wúrō sketnō*, "of the two colts, he took one, and gave me the other."

nemē ndí gáptšenālan tīlō badígonō, "of the two tales that were left, he began one."

ándi yásə gamnyénnālan ndí kašígāna, *wu tīlōni kēngqálīgō*, "of the three of us that were left, two were females, and I the only male."

k. "Whilst, during"—

sándi mēlteílan kurgúlirō kátī pštsagei, "whilst they wrestled, they threw dirt at the lion."

ándi lényenlan pāngeiyē, "we heard it whilst walking."

3. *naŋga*, "on account of, for the sake of, because of"—

ní málam naŋga tsánnā pándəm bágō, "thou wilt not obtain heaven, on account of being a priest."

kū kōāni pátom bágō naŋga wúgā sērágēmin nēm, "thou sayest that thou lovest me on account of my husband's not being at home to-day."

átə naŋga kádiskō, "therefore I am come."

pérōa wátšisō tsáširin péntsa bágō nānga, "the girls wept all day long on account of their cow being no more."

šiga kěšyē, kásundē dābēsánā nānga, "we killed him, because he denied the debt he owed us."

kěntširō komándē sédi nānga, kátugū kámgin bágō, "I do not tell lies, because our Lord has given me into slavery."

§. 307. As the language is deficient in postpositions, it makes up for the want of them either by the following grammatical forms, or by the use of certain substantives—

1. The adjectives in *wa* are sometimes used where we have a noun and the preposition "with"—

tšiligindērō tsúkkūrin, kášagar múkōmwa, "he was jumping down into our ship with a sword in his hand."

ngásō šin sálgāwa, "all were with chains on the feet."

kōā kálfūma kálfūntšē ngántšínwa nábgata, "the man who had the natron was sitting with his natron before him."

2. The conjunctive mood sometimes stands for our "in," or "after," with a noun—

kábū mágē tsétia, tšyē, "we will come in one week."

kábū wūri kūtēnyā, wu tšingē, "I rose up after a fortnight."

3. The dative case is usually employed instead of our preposition "to"—

wu pérōtúrō nemē tilō nemēgēske, "I will speak a word to this girl."

wúrō pélēsegeni kwōya, "if thou wilt not show it to me."

nā meiberō káššō, "he came to the king's place."

4. Even the genitive and the locative must often be rendered by a preposition—

tsábā Sámbulbē tsátā, "they took the way to Constantinople."

yándē šimden tām, gérēm, yétsemin? "wilt thou seize, tie, and kill our mother before our eyes?"

wu Bórnuu námgañtē, "when I lived in Bornu."
ši bēlāntseñ tētšā, "when she arose in her town."

§. 308. It has been proved that the Indo-European prepositions are not original but derived (see §. 84. of "Das Wort in seiner organischen Verwandlung," von Dr. Karl F. Becker); and some of them, *e.g.* "beside, behalf, forsake, instead, in spite," still bear the mark of their substantival origin on their faces: it also appears that most of the Hebrew prepositions are properly substantives (see Gesenius' Gram., §. 99.): hence the Kanuri language would seem to be entitled to the character of high antiquity from this circumstance also, that it still expresses a great many relations, for which other languages have developed prepositions, by real substantives. These substantives, when used to express a prepositional relation, are either in the locative or in the dative case, as the verb may require it. We will here enumerate the chief of these substantives, with a few examples for illustration—

1. *bātagū*, "side" = with, close by, close to—
āñdi gañā gañā bātagūntsañ námnyena, "we very little ones sat down with them."
pērōni, nītē námñé bātagūnyin, "my daughter, do thou sit down close by me."
2. *dābā*, "midst" = through, among—
kókō dābūntsa rētšē kōtšīn, "the toad tore through them, and passed on."
kēñgālī tīlōma bāgō dābūntsañ, "not one male was among them."
3. *gēdī*, "place over which the branches of a tree spread" = under—
gēdī gēsḡā kūrāberō nāḡéga, "they arrived under a large tree."
bōḡēda gēdī gēsḡāben, "they lay under a tree."
4. *kātē*, "interval, space interposed" = between—
lebālā bāgō wūa nyūa katēndēn, "there is no palaver between either of us."

nyáa šyáa katéndōn lebálā báyō, "there is no dispute between you two."

5. *kālā*, "head" = on, upon—
sāndi ngāsō tséptsā, kālā pērntsāben, "all of them dismounted from (on) their horses."
ngālō kālā kánnubēn, "the beans were on the fire."
6. *nā*, "place" = to, with. Sometimes even with the ellipsis of *nā*—
nā meiberō kádiō, "he came to the king."
nāntsēn bārbū kām dēgē mbētši, "there were four thieves with him."
wúte, yānibēn tīlōni, "as for me, I was alone with my mother."
7. *ngáfō*, "back," *kádugū*, "rear" = behind, after—
ngáfōntsān gérágata, "he was hidden behind them."
ngáfō táta kēngaliben táta pérō tsasāmbi, "after the boy they became parents of a girl."
tšénāntsē gótšē kádugūntsa gīgā, "he took his knife and followed after them."
8. *fári*, "top, upper part" = on, upon—
kóā fári gēsgāberō tsēbā, "the man climbed upon a tree."
fári gēsgāben kómbū mátsē, "it sought food on the trees."
9. *fúgū*, "front" = before—
fúgūngēmīn dugulgúlemi tsō, "the muck-worm came before thee."
fúgūntsēn gānāngē, "I will lay it down before him."
fúgū kómāndēberō kīgutō, "he brought them before our Lord."
10. *tsédiga*, "bottom" = under—
tsédiga dígalberō kánnū fútšēgē, "he made a fire under the bed."
kām tīlō tsédiga dābēn bōtsēna, "somebody was lying under the meat."

11. *tsúro*, "belly, interior" = inside, within, in, into, among—
tsúró kángádibēn tsétúluge "he took it out from within
the horn."

mána tsúró wókitābē pányē, "let us hear the words in
the letter."

ágó tsúró kárgentsibē ándi nónyēba ? "do we know what
is in his heart?"

tsúró kábū árásgibēn léngē, "I will go within six days."

kábū tilō tsúró káragāberō gáge, "one day he entered
into a forest."

tsúró woinā yásgibēn woinā ndi gótsē, "from among the
three cakes, she took two."

CHAPTER XXII.

SYNTAX OF CONJUNCTIONS.

§. 309. A number of conjunctions bear the character of suffixes, and have the peculiarity of being attached not only to the word which is joined, but also to the one to which it is joined. In form one of them is identical with the plural termination, or an adjective termination, and another with the locative termination; but they are always easily recognised as conjunctions by the context, and more especially by their repetition in several succeeding words. The difference in the use of *wa* (*a*) and *n* (*nyin*) seems to be this, that *wa* refers merely to number, *n* also to quality, *wa* simply adds or co-ordinates, but *n*, at the same time, contrasts what it joins together; *wa* (cf. Hebrew ו) generally answers to our "and;" when this is merely copulative, *n* corresponds more to our conjunctions, "both—and, as well—as, not only—but." In practice, however, these two forms are not always kept so distinct, and sometimes we find them alternating with each other.

§. 310. Instances of the correlative conjunction *wa—wa—*

šiyē, kálgunyúa yángēnyúa, tsógānyúa, pátelei kāmūnībēwa,
 “he said, a shirt for me, trousers for me, a cap for me, and
 clothes for my wife, (viz. I like.)”

wúa kōátua kāmpigītē, “I and this man have contended.”
abāntsāwa wúa ābā tīlō sasāmbō, “one father has begotten
their father and me.”

kírntsāwa káliāntsāwa tátāntsāwa wútsei, “they look at their
female slave, their male slave, and their child.”

kārabū nīktwa kánnūa, kāmúrsoābē, “fable of the water, the
fire, and an old woman.”

kúlum lífulābēwa, kúlum dínarbēwa, déggerger árībēwa péroro
kēinō, “he gave a silver-ring, a gold-ring, and a scarlet
neck-tie to the girl.”

āba nāntsēn wurátsēnāwa, abāntsē šīgā tsambúnāwa lebāla
tsádintē, “when the man with whom he had grown up,
and the man who had begotten him, made a contest.”

§. 311. Instances of the correlative conjunction *n—n—*

kámun, tátan, kōāngan, ngāsō šin sálgāwa, “women, children,
men, all had chains on their legs.”

āndi kōāngátē kurátēn gāntēn, kēdrītēn komúrsōtēn ngāsō,
andígā satapátē, “the men, both great and small, the
hoary men and the hoary women, all of us he would have
ruined.”

nēmbunyēnyin, káúnyin, ndāsō ngúbugō? “of which is there
a greater number, of nights or of days?”

ālēgā komāndēbētē, tsēlāmētēn, kāmētēn, káfūgūtēn kūrūgūtēn
ngāsō šīmā aláktē, “as for the creation of our Lord, he
has created all, both the black and the red, the short and
the tall.”

kāmūtēn tátātēn, kōāngátēn, gāntēn kurátēn, pētēn pētēn,
kaligimōtēn korōtēn, kāmāmōtēn dimōtēn, kāmōtēn kugūtēn,
gabagātēn kullōtēn, áfisō áyō lemántē ngāsō tsorōrē, “they
took all, whatever was property, the women and the chil-
dren, the men both small and great, the cows and the horses,

the camels and the asses, the oxen and the sheep, the goats and the fowls, cloth and money."

tšā ši kāmuntsurō gūltsəni kwōya, áləgā allabéte ngdsō, kāmnyin, búndin, ngúdon, búni tsurō niktben, ndúyē tšā máná kāmāntsibē pántsšin, "if he had not told it to his wife, the whole creation of God, the men and the beasts, the birds and the fish in the water, would each understand the language of the other."

§. 312. Instances of *wa* and *n* used promiscuously—

káliatúa kirtúa ndísō kámbe allārō kolónęski, "both this male slave, and this female slave, I set free for God's sake."
kir tilō átēn kálā tilō átēn álla tilōrō wu sandígā kámberō kolónęski, "this one female slave, and this one male slave, I set free for God's sake"

komānden, kálū ęsgāben, kátšimnyin, kíginyin, kátin ęnyā rńęmma bágō, "thou fearest nothing, except our Lord, leaves of trees, grass, and flies."

ni kām rńęmma bágō, kátšimwa, kígíwa, tsédíwa, kálū ęsgábēwa rńęm nęm, "thou dost not fear any body, only the grass, flies, the ground, and tree-leaves."

§. 313. It sometimes occurs that a word to which another is joined by *wa* is itself without it. It may even happen that this word, if a pronoun, is omitted altogether, and has to be gathered from the finite verb, cf. §. 333.—

kóá kāmuntsúa pántsān náptsāna, "a man and his wife were sitting in their house."

meína meimíwa kalatndō díyenté, "when I and the royal prince played."

ámāntsúa tsábui, "they eat it with their people."

ńgō ándi bóbósam, tatoányúa ntséęeiyē, ándi tšyē, "behold, thou hast called us: I and my children followed thee and came."

§. 314. Mention may here also be made of a few adverbial phrases formed by the correlative conjunction *n—n*—

nāten fūgun āte ātegei dīmī, "in future do no more so."

bēlān kuīyintēn kolótseiya, "they having left it far from town."

kām wūn fūgun bāgō, "there is no man before me," *i. e.* "superior to me."

kōā ātēte āllān kāsen kām šīgā kōtseṇa bāgō, "none exceeds this man, except God."

§. 315. The correlative suffix *ō—ō* answers to our "whether—or," and takes its place after the words which are to be represented as doubtful—

lēnyē ruiyogō kīnā kūguibē tšētšiskōō, tšētšigányō, "let us go and see whether I may appease (*lit.* kill) the hunger of fowls, or whether I may not appease it."

krīge mbētšiwō, krīge bāgōō, kū nāndi tšīrā, "to-day ye shall see, whether there is war, or whether there is no war."

tšīremārō gūlīginō kātugumārō gūlīginwō tsūrurū, "thou shalt see, whether I speak true, or whether I speak false."

meiō meinaō ām kandegeibē ngāsōō sāndi nōtsānī, "neither the king, nor the prince, nor all the people of the court knew it."

tšīremāō kātugumāō, ām wūra nēmētša, "whether it be a truth, or whether it be a falsehood, the great men have said it."

But as is the case with the suffix *wa*, so also here the antecedent member of the conjunction can be omitted—

āgō disganātē ngāḷā, nāndi ruiḡō, dībiwō, nāndi ruiḡō, "see what I have done, whether it be good, or whether it be bad."

§. 316. The correlative conjunctions *ra—ra*, and *yē—yē*, or *yen—yen*, appear to be of a similar force with *o—o*, but of less frequent occurrence—

āfi gadē ni mānēmin? *kōmbū mānēmīrrā kēntsā mānēmīrrā?* .

"what else dost thou seek? dost thou seek food, or dost thou seek drink?"

komāndē sandirō ndī ṅgālāyē gūltsēnt, dībiyē gūltsēnt, tīlō ṅgālāyē gūltsēnt, dībiyē gūltsēnt, "our Lord did not tell them whether two were good, and did not tell them whether they were bad; he did not say whether one was good, and did not say whether she was bad."

sērdgiyē wu nōtsōskō sērdgēniyē wu nōtsōskō, "I shall know whether she loves me or not."

tsemēriyen ni tšūrum, tsemērentyen, ni tšūrum, "thou wilt see, whether he will recover or not."

§. 317. The suffixal conjunction *sō—sō* is not disjunctive or exclusive, like *ō—ō* and *rā—rā*, but inclusive, removing a contrast—

lebāsarsō, yālōsō, kugudógusō ṅgāsō nā átēn bārētsei, "there they cultivate all, both onions, and yalo, and sweet potatoes."

kālemtē, kāmudsō pērodsō tsógōntsārō pītisagei, "as for the intestines, both the women and the girls put them into their baskets."

§. 318. The suffixal conjunctions which we have now considered have all the peculiarity of being double or correlative; and in this peculiarity they are joined by some other conjunctions which are not suffixes, viz. *tšā—kwōya*, *tšā—tšā*, and *tšā kwōyo—kōa*. Of these, *tšā—kwōya* is always in the subordinate proposition, and seems to be the fullest and most regular form of a conditional statement; as,

tšā gādūtē ruyēndē kwōya, āndi ṅgāsō pērndewāsō ṅgūdūyē šēšēši, "if we had not seen this hog, thirst would have killed us all, and our horses."

tšā krīgē bāgō kwōya, kām Bōrnun tāmūnātē pātsegin bāgō, "if there had not been war, no man born in Bornu would have been lost."

tša burgótę kániyē búlturō tséđęni kwōya, tsę t́́ta ḱ́nibe nǵ́sō tilō tilōn ǵ́tsę d́́tsin, "if the goat had not played this trick to the hyena, she would have come and taken all the young ones of the goat one by one."

tša ni tsęmmi kwōya, ḱ́m ẃ́rō ẃ́kítátę kaŕ́tsanna b́́gō, "if thou hadst not come, there would not have been a person able to read this letter to me."

tša kaŕ́mintseúsō búrgō tsáđę, š́́gā tsátá, meirō tsáđęni kwōya, mei gergátę, "if his younger brothers had not made a conspiracy, caught him, and given him up to the king, the king would have been wrath."

§. 319. This full form, however, is not always used, and we often find a condition expressed either by *tša* or by *kwōya* alone—

tša ŕ́nēḿ́a, ṕ́rōtę ni pándęmba? "wouldest thou have had this girl if thou hadst feared?"

yímte káláni ý́tsęski kwōya, wu kóángā, "if on that day I had killed myself, I should have been a man."

tša tátánęmtę kánnyę tsétš́́a, wu ŕ́skia, dábunęm kámgin, "if the fire kill thy child, and I see it, I will cut thy throat."

átęmā tamánęm kwōya, ẃ́a ný́a sóbándętę pártseyýę, "if thou intendest this, we shall dissolve our friendship."

nánęmmō tsýendę kwōya, nígā ntšétę, "if we had not come to thee, he would have killed thee."

ŕ́mń́́a, ni š́́gā rágęḿ́ kwōya, ń́rō lemán 'gúburō ntšęínō, "when thou hast seen him, he will give thee plenty of goods if thou lovest him."

§. 320. In the instances here given, *tša* and *kwōya* are of exactly the same force, but sometimes they differ in use; for *tša* can also stand for a condition fulfilled, or a ground, a cause, which is never the case with *kwōya*—

tša ándi dętę tsánei andirō sádi, "as we were naked, they gave us cloth."

tšā ni gálifuté, wu nígā logónin, "as thou art rich, I beg of thee."

§. 321. It is very rarely the case that *tšā* introduces both the condition and the consequence, *tša—tšā* then corresponding to our "if—then"—

tšā nándi wúrō bānāseguwí kwōya, tšā wu mánāni mbétšiba?
"if ye had not helped me, would I then have a word to say now?"

tša ši kámuntsurō gúltseni kwōya, álegā állábète, ndúyē tša mána kámāntsibē pāntsīn, "if he had not told it to his wife, then of the whole creation of God every one would now understand the language of the other."

§. 322. But the particle which more frequently introduces the chief proposition, after a condition with *tšā-kwōya*, is *kóā*. The fullest form then of a conditional preposition appears to be this, when the condition is introduced by *tšā-kwōya*, and the consequence by *kóā*—

ní wúrō kámu ndité ngālā gani neminté, tšā ngālā gani kwōya, komāndē kóā andirō gúlusāniba? "as thou tellest me that two wives are not good, would not our Lord then have told it to us if they were not good?"

tšā bēlāndēn wurányēna dūgō pátkigē kwōya, kóā ngāsō nōnyēna, "if we had grown up in our country before we were lost, then we should know all."

tšā ní wúgā bóbōnemī kwōya, bisgā kóā nānémō tseskī, "if thou hadst called me, I would have come to thee yesterday."

tšā búrgōn táta kōángā wúrō tsámbo kwōya, kóā bānōni tsēmāgi mūskōnyin, "if she would at first have borne me a male child, then it would have taken my hoe out of my hand."

§. 323. Of the remaining conjunctions which may require some remarks, we will first take those of an enclitic or suffixal character, and then those which maintain a more independent position.

The enclitic *genya*, the same in form and doubtless in origin with the interrogative character, §. 279., is a deflected form of the verb, just as our "except," with which it coincides in force and position—

sāndi ūgu genya, kām gadé nōtsinba sai ulla? "can any other persons besides these five know it except God?"

ši genya, kām wōkitāngem átē karātsanna bāgō, "there will not be any body able to read thy letter except he."

wūma nāntsūrō lēngskin genya, ši wōltē tsādēni, "except I go to him, he will not return and come to me."

komāndē genya, kām yē tamisē dātsanni, "our Lord excepted, no man would ever have finished counting it."

tāta tīlō genya tsasāmbūni, "they had but one child."

āgō dēgatē genya kām rītseṇa bāgō, "he does not fear any body, except these four things."

§. 324. Just as the English conjunction "that" and the German "dass," were originally pronouns; so also in Kanuri the pronoun *tē* is converted into a conjunction, vide also §. 173.

sāndi nōtsani, būltu kōmbuntsārō kādiōtē, "they did not know that the hyena had come to eat them."

ulla šīgā kolōtsim bāgōtē ni nōṇemmība? "dost thou not know that God will never forsake him?"

pāṇem pāndēm nāmṇemmātē, wu rōntyē tsērdgī, "my own soul likes that thou shouldest get a house for thyself and dwell there."

abdnṇemmō gūllē āgō tsēdē tsimēṛṇnātē, "tell thy father what to do that he may recover."

§. 325. The conjunction *ya* is suffixed to the predicate only, and then can be temporal as well as conditional, answering to our "when" and "if."

ni māna pāṇem bāgō kwōya, fūgū ātēn wu pātom bāgōya, kōāngā gadé bōbōṇem, "if thou dost not hearken to my word; and, in future, when I am not at home callest another man."

kām kāmteṣe ārgem 'gūbūa mbētšiya, lēteṣe, kāsūrō gōtšin, "if

one has an acquaintance who has much guinea-corn, he goes and borrows."

kóá bēlāma Tsarāmi Dáduima kóandēya lārē, kúra bēla Dáduibē kóandēya, lārē, "if the governor of Dadui, the son of Sarah, be our husband, we shall rejoice; if the chief of the town of Dadui be our husband, we shall rejoice."

áfima nīgā ntsebandenu bágōya, ni wīgā kósemī, "if nothing befall thee, thou surpassest me."

§. 326. A merely assumed or possible condition is expressed by *yāye*, which attaches itself to the particular word represented as doubtful, and has to be rendered in English—

1. By "whether"—

šima kóatē tšētso yāye, kú nándi nígāsō nótseu, "to-day ye all shall know whether he killed the man."

mána yāntstyē abāntsurō nemētsēgintē šī pāntšī yāye nótšanī, "they did not know whether he had understood the word which his mother had spoken to his father."

būmi yāye kām nótseṇa bágō, būmmī yāye kām nótseṇa bágō, "whether he has eaten, no one knows; and whether he has not eaten, no one knows."

2. By "even if, although"—

Bórnu nígāsō dátšinyāye, wu Fuláta kal tšígagantī, "even if all Bornu should be ruined, I shall not follow the Pulo rascals."

kárgunmā nígāsō tsei yāye, kárguntsēte nótsei bágō, "although all the doctors should come, they do not know a medicine for it."

karáṇem kitābu dīniabē nígāsō dátšī yāye, kárgenēmtē tšēlam kwōya, ni tsānnā pāndem bágō, "although thou have read all the books in the world, if thy heart be black thou shalt not obtain heaven."

§. 327. When the adverb *átē* is governed by a verb, it becomes converted into a conjunction, and answers to our "lest."

bērnité sandīrō kolónyē, átē kóganāndē nígāsō Fulátayē, tšētse

dátsení, "let us leave the capital to them, lest the Phula completely kill all our soldiers."

áre lényè, áte am pátoḃè tšítsāní, "come and let us go, lest the people of the house rise up."

§. 328. Some adverbial forms of the demonstrative pronoun are used as consequential conjunctions, viz. *átēmā*, *átēmārō*, and *átēmān*. They always take their place at the head of the proposition which contains the effect or consequence; as,

pátō meibēn náptšinté, átēmā ágō kárgeniyē wátsə kidískō,
"because they have sat down in the king's residence, therefore I have done what my heart did not like."

ńgō, Fulátasō wókita tsəbágeda wúrō, átēmārō wu nandíga bóbōntsaskē, "behold the Phula have sent me a letter, therefore I called you all."

Fuláta sándi ńgalā gant, átēmān mei Tšigāḃe kálántšə gógeda,
"the Phula are not good, therefore they supported the king of Tshiga."

mei Tšíga sandíró agó ńgalā tsédin; tsapádgi sándi kerúnýa, átēmān búrgōn Deiāten krígurō Fulátasōyē badítsa, "the Tshiga king had favoured them; therefore when they saw that he had been killed, the Phula began a war in Deia for the first time."

§. 329. As *átēmārō* introduces a natural consequence, so the adversative conjunction *átəyāye* or *átəyaérō*, by silently annulling the natural consequence, introduces the opposite of what the preceding proposition would have led one to expect—

wu kátsalla krígibē; átəyāye krígurō tšínǵia, léńǵia, krítgetēn šéšésō nńngānā kwōya, wu pányin tšínǵe krígurō létsəgənti,
"I am a chief officer of war; yet if I should rise to go to war, and should know that they were going to kill me in that war, I would never rise at home and go to war."

ní mei abáni, wu metram, ágō rágəsgəna dískin; átəyaérō kóāni sóbānəm, kátsalla krígibē nēminté, šímā wu metya rágəskō, "thou art my father the king; I am a princess

and do what I like; nevertheless I wish he were king who is my husband, thy friend, whom thou callest war-general."

káliāye, ágō rāgēsḡḡana dískin pánēmin, kómbū rāgēsḡḡana búskin, nkt̄ rāgēsḡḡana yēs̄skin; átēyaērō, wu bēlānden fúnōnyūa, dā gādubē wūgā sētia, kīmēlni yēs̄kē, dígalílilan bōngē, átēmā rāgēs̄kō, kónō káliāye abāntsurō, "the slave said to his master, I do in thy house whatever I like, I eat food when I like, I drink water when I like; but in spite of this I should like to have merely a waist-cloth, and, having eaten enough hog-meat, to drink beer, and to sleep on my bed, provided it were in our own country."

§. 330. The conjunction *rā* corresponds to our "or," and is placed between the two words which are represented as exclusive of one another; as,

dfi yífum, kánī rā dími? "what didst thou buy, a goat or a sheep?"

ndú nšō, kāmū rā kōa? "who gave it thee, a woman or a man?"

muskófi átseḡḡ, dul lā bíḡḡ? "which hand did he stretch out, the right or the left?"

§. 331. The use of some conjunctions is avoided in Kanuri by employing other forms—

1. "And" is avoided by a kind of encasement of propositions one in the other—

nirō tsēs̄kē gulntsēs̄kē, "I come and tell thee of it."

andígā tsē nāsaga, "may he come and meet us."

ām wúra "sandígā lēnyē párn̄yen," *tsa,* "the great men said, Let us go and separate them."

šéareāye štrō ndísō tsēmāḡḡ kētnō, "the court took both and gave them to him."

2. "If" is avoided by the use of the conjunctive—

nirō mána tīlō gulntsēs̄kia ts̄idēmbá? "if I tell thee a thing, wilt thou do it?"

wúrō kálga tìlō šīmīa wúgā sēti, "if he give me one shirt, I am satisfied."

3. "Also" is avoided by the verb *wóltsekin*—

mālam goní mána tátabē pántši; *pāngányā, wóltse, pērōga kígorō*, "the reverend priest heard the boy's words; and having heard them, he also asked the girl."

sóbāntse lāfiántse kimāgényā, štyē wóltse, sóbāntseḡā kígorō, "when his friend had accepted his salutation, he also inquired of his friend."

dlam méogu ndurí bóbōtse, nāntsúrō tsei; *kúra wóltse, kōganā bérnibē ngāsō bóbōtse*, "he called the twelve regiments to come to him; he also called all the soldiers of the capital."

§. 332. But besides this, we also find examples in Kanuri of phrases which omit the conjunction, where, in English, we should insert it. Thus we find omitted—

1. "And" between several verbs closely following each other; e.g.

štrō gúllé, wóltse, létse, sabarátse, tse, nígāndē dtyē, "tell him to turn, go, get ready, and come, that we may perform the marriage."

ši mána sóbāntsiḡē pántse, létse, kāmuntsua pántsān náptsei, "he heard the word of his friend, went, and he with his wife sat down in their house."

wu tētneskē, nānēm̄mō kádískō, ntrō gúlturō, "I arose and came to thee, to tell thee of it."

2. "That" may be omitted in all its various capacities; viz.—

a. As the propositional article or conjunction before propositions dependent on "*verba sentiendi et declarandi*" = *šr*—

lētši tsā, "they thought that he slept."

kúguiyē tsábū ddtši, nándi rúba? "do you see that the fowls have eaten it?"

sándi wu búrgōn sandígā kōngqna nōtsānī, "they did not know that I surpassed them in sense."

keigamā mei tsúlugī pāngányā, "when the general had heard that the king had come out."

yíntēmā nōgōnō, kōāntse búrgōwa, "then she knew that her husband was cunning."

b. As expressing a purpose, end, or object=ώς, ἵνα—

ándi nīrō per ntštyē, lētsam, "we will give thee a horse, that thou mayest go."

komāndē wūgā sūnotō, mána gulntsáskē, "our Lord has sent me, that I should tell you a word."

nā ganá šē, nēmni tēmgē, "give me a little space, that I may build a house for myself."

sōbānēmō gulgēsē, nīrō mātse, "I will tell it to thy friend, that he may seek it for thee."

c. As expressing a consequence=ὥστε—

dfi tsédē, kibándō, wu nōnsganī, "what he did so as to get it, I know not."

wūrō nā šē bōngē, "give me a place, so that I may sleep."

šim tátabē bāktse kitúlugō, "he smote the boy's eye, so that it came out," i.e. "he smote the boy's eye out."

neirō nkī ntšgdō tšau, "she will give you water, so that ye may drink," i.e. "water to drink."

4. "Except," "but," or "but that," is often omitted after negatives, especially *gadē* with a negative—

ši tsānei ilfīma wātšī, kdtigī kamāunbē tšgrāgō, "she dislikes any kind of cloth, but the elephant-hide she likes."

kōmbū nānga ganī kádiskō, ní nānga kádiskō, "I did not come for the sake of food, but for thy sake."

ši nā gāden náptšin bágō, tsúrō kēndērbēn náptšin, "it never sits down in any other place, except within the cotton shrub."

tsúrō tsīgāben ágō gadē tīlōma bágō, ngdsō búrgō, "there was nothing else in the bag, but pure sense."

áte sandirō manágēmmí, wu ntrō manágēné, nēskia, ni sandirō manágēné, "do not speak to them, except when I tell thee to do so."

CHAPTER XXIII.

FIGURES OF SPEECH.

I. *Ellipsis*.

§. 333. The *ellipsis* is not uncommon in Kanuri, and consists in the omission of—

1. Certain substantives—

ágō, "thing, matter:" *kúbētē kótši, bālī fūgun áte gadē fókkemmí*, "the matter of to-day is passed; do it no more in future."

nyē dā, gōnēmmayē dā, nándi ndísō dānī, "thou art meat, and what thou hast taken is meat; both of you are meat for me."

dúgō állayē tsédintē ándi rutyogō, "till we may see what God will do."

ilī, "kind, sort:" *kálgū wāsilibē gadi rúwīa*, "if you see a shirt like that of the white man's:" compare *kálgū ilī wāsilibē gadi bágō*, "there was no shirt like that of the white man's."

kágentsē: masenántsa dētē, abántsiibē tšō, "she cooks their food, and gives her father his," i. q. *abántsiibē kágentsē širō tšō*.

kām, kóa, "man:" *lègédányā, fúguèbmátiyē ñgebał ñgtgibe tsúrúnt, kótáí; kádugubétiyē ñgebałtégā tsúrui*, "when they went, the foremost one did not see the pigeon's eggs; but the one behind saw the eggs."

kārā, "reading:" *lukránbē dāgányā, wúrō abániyē kídā sèkkèlì*, "the reading of the Koran being over, my father taught me work."

kídā, "work:" *koábē tsúlugì, wóntē kágenem gáptse*, "the man's work is over, now thine remains."

labár, "news:" *wúrō tságūtē gúlēsagégányā*, "when they had brought the news and told it to me."

lókṭē, "time:" *tégamnyin kámtābē kitényā*, "when it had arrived at the time to be weaned."

lókṭē bāmbābē kilugényā, Fulátābē kargágō, "when the time of the plague had passed, the time of the Phula set in."

nā, "place:" *sándiye, abándōberō kásyē*, "they said, We came to your father's place."

sā, "time:" *sáfi kéogutō? Lénemmdāten kéogutō*, "at what time did they bring it? At the time when thou wast gone they brought it."

2. Personal pronouns—

nirō māsena mángē, tatodnemma bū, "I seek food for thee, that thou and thy children may eat it."

kádīwa tētsa, bēla kádībērō lētsa, for *šyúa kádīwa* &c., "he and the serpent arose, and went to the serpent's town."

sōbāntsúa nábgēda, "he and his friend sat down."

mīlam fūgun, mei ñgāfon tsa, Fulátāwa kálā fókṭsei, "they came, the priest before and the king after, and met the Phula."

3. Verbs: see also §. 242.—

álā bārgāndō, "a curse;" i. q. *álā bārgāndō gótsē*, "may God take his blessing from you."

II. *Absolutism and Pleonasm.*

§. 334. *Absolutism* arises if a word, instead of occupying its regular place, is abruptly introduced at the beginning of a proposition, and is represented in its proper place by the corresponding pronoun if it is a substantive, or by the corresponding finite verb if it is an infinitive. The purpose of the absolute use of a word is, to mark emphasis or a contrast; but as this figure of speech is employed very freely in Kanuri, its peculiar force may sometimes be so weakened as to be entirely lost, in which case the representative word may be considered as a *pleonasm*. The absolute word is frequently distinguished by the demonstrative pronoun *tə, atə*; and may be either the subject, or the object, or a verb, or a more subordinate part in the proposition.

1. Absolutism of the *subject* (pleonasm)—

kóá, šyúa kámuntsúa nemé nemétsédána nótšāni; kóá tsá-neima, ši “*tsáneini ladéskī kélfurō,*” *tšə,* “the man, he and his wife had not a word to say; the cloth-owner, he said, I have sold my cloth for natron.”

dāgəl, sāndi nótšāni, “the monkeys knew it not.”

kām kārge ngálawāté kām kārge búlwāté, šima tsánnā tšəbāndin. Kārgeté, šima kām kánnurō tsátin, šima kām tsánnārō tsátin, “one with a good heart, one with a white heart, he obtains heaven. The heart, it carries one to hell, and it carries one to heaven.”

ágō gédintšə bágōtə nemērō, ši áram, “to relate any thing which has no foundation is aram (unclean).”

kām kánadīwa. šima wágē tsánnārō gágin, “the meek man, he will enter into heaven in the next world.”

kām lemán ngúbuāté, ši nuiya, wágē, yim tšinógōben, ndúyē tšitšéya, kóá lemánma páto tsánnābē ši tšəbāndin bágō, “the man of much wealth when he dies, then in the next world, on the day of resurrection when all will rise—then the man of wealth will not obtain a heavenly home.”

2. Absolutism of the *object* (pleonasm)—

kām andīgā kōsanātē, wu tēñeskē kū, lēñeskē, šīgā tšūruskō,
 "as to the man who surpasses us I will rise to-day,
 and go and see him."

dal, nātēman būltiyē šīgā kolótšē, "then the hyena left
 the buck."

sāndi ngāšō, kēnyēri sandīgā būrgōn kōtsēna, "the weasel
 surpasses them all in sense."

kāmū kāsūwāyē, šīgā tsētei, "a sickness took hold of the
 woman."

kāmpigintsēsganātē, ni wūgā tširēn kōsemā, "as for me
 who denied thee, thou exceedest me in truth."

wu, mei wūgā sūnōtē, "the king sent me."

We may also regard it as a pleonasm when, although the objective conjugation of a verb unmistakably indicates the pronominal object, the latter is separately expressed—

nīgā meiyē ntsugōria, "the king having sent thee."

ši nīgā ntsūruī, "he saw thee."

ni wūgā kōmbūn kōsemīn nem, "thou thinkest that thou
 surpassest me in eating."

3. Absolutism of the *subject* and *object*—

tātātē, kōāngā šīgā tsāmbunātē, kām ngālā šīgā tsāmbō,
 "as for this boy and the man who has begotten him,
 a good man has begotten him."

4. Absolutism of the *verb*—

kēndiōnīte, wūgā dlla sunōtē kādīskō, "as for my coming,
 God sent me, so I came."

5. Absolutism occurs especially in connection with possessive pronouns, the word or words to which they refer being abruptly placed before them, cf. §. 159.

a. By this means the use of the genitive is frequently avoided, particularly at the beginning of a narrative—

kāmū dīniāma, yimpisō kōāntstiyē štrō, "the husband
 of a certain loose woman said every day to her."

káliatę, tsántę wu ráęęęęęęęę, mđlammō gúllógō, "tell the priest the name of this slave whom I like."

tátántęęę, tsántę Dúnōma, "his son's name was Dunoma."

kām lága, kāmā mēogu pántęęę 'bétęi, "in some man's house are ten wives."

- b. Words are sometimes used absolutely, with the apparent design of pointing out the precise persons to whom a plural form refers—

wúa nyúa, ndúndē lemánwágō? "which of us is more wealthy, I or thou?"

wúa nyúa nęmsóbándē kętęitęi, "pleasant is our friendship, the one between me and thee."

wútę sandtę, abántęsáwa wúa, ába tílō šasámbo, "as for me and them, one father has begotten their father and me."

- c. Sometimes the absolute word appears to be purely pleonastic—

wu, kāmūni kómandébé tęęęęęęęę, "my wife has paid the Lord."

ši, mána búndi káragábeyē manátęęę, mána mand-tęęęęęęęę ši pántęin, "when the beasts of the forest spoke, he understood the words which they spoke."

6. The absolute word sometimes occupies the exact place of a *genitive*—

kōángā kām 'dí, túlō tętęęę, "of two men, one arose."

tatóđntęęę ndí, tílō dal tílō kálágō, "of her two kids one was male and one female."

tęirē yásęęęę, tílō nemęęęęęęę, ndí gáptęęę, "of the three truths, thou hast told one and two remain."

nándi kām pindi degáwē yāye, nğdsō, tílōma kolótęim bágō, "though you may be twenty, yet of all it will not leave one."

kímilntsę, tšibi tîlō gótę, "he takes one calabash of beer for himself."

III. Apposition.

§. 335. When *apposition* occurs in Kanuri, the case-terminations and all other suffixes are only appended to the last word in apposition, although they logically belong to the preceding words as well.

In reference to the location of the case-terminations, see §. 154.—

kąnęmtę, ši bārba, wúgā gósgonō, "sleep has taken me as a thief."

Bornátęn ágō, sóbátę, ši kúra, "in Bornu the thing friendship is great."

šyúa sóbántę, kęrdiwa, "he and his friend, the heathen."

nemęntę pányē, tátánęmbē, "we will hear its word, thy child's."

We must especially notice the use of apposition in connexion with *proper names*. Here the Kanuri, like the German, seldom uses the genitive of apposition. Accordingly, in connecting the proper with the common names of towns, countries, and months, it differs from the English; while in speaking of rivers, titles, &c., the two languages agree; as,

nā keigamāberō, bēla Tsagqláriturō tsei, "they came to the generalissimo's place, the town of Tsagqlári."

kášagartę meina Ibrámmō wu yiskī, "this sword I have given to the prince Abraham."

bēla Atšášerō sógūtę, "they brought me to the town of Atšáše."

tši kúlugū Dábalambētęn námnógō, "wait ye at the fording-place of the river Dábalam."

bēla Káluđtęn náptsā, "they remained in the town of Kálúa."

átę régem ām yā Mamadibētę, "this is the portion of the people of brother Muhammad."

tsúntse málam 'Isa, "his name is priest Jesus."

lókété málam Láminuyē ši bēlāntse Kánemnyin nábgata, "at that time was priest Laminu dwelling in his country, Kanem."

Lárdē Bórnu kúra, "the land of Bornu is large."

wu kántāge Rátsa pátkiguskō, "I was lost on the month of Ratsab."

It must be remarked, however, that the proper names of lands and months are sometimes found in the genitive, as in English—

tsēdi Delābē ngāsō Fulātayē tsēmāgi, "the Phula took the whole country of Deia."

tsēdi Afunōbēn wu pāngōskō, "I heard it in the land of Hausa."

kántāge 'Atšibē šima burgógō, "the month of Atshi is the first."

IV. Collectives.

§. 336. A number of objects, considered as one compact whole, is often expressed by a word in the singular, *i. e.* a collective noun, "especially the locusts and the Pulo warriors," as one can also say in German, "sie haben den Türken geschlagen," &c.—

káfi kámanwa, yím ši tsinte, Pótēn tsítse Gēdirō tsin, "at the time when the Kamanwa locusts come, they rise in the west and come to the east."

andi šigā ngūburō, tetyē, "we caught them (the locusts) in great number."

ngō Fulāta nāngmmō lebálarō tsin, "behold the Phula come to thee for fight."

Wádai kríge tsúgūte, "the Wadais brought war."

wu Bórnun námgnātē, Fulāta Bórnun tsítse, tsēdi Bórnuē ngāsō kríge tártse, "when I lived in Bornu, the Phula arose in Bornu, and desolated the whole Bornu country by war."

V. *Abstractum pro concreto.*

§. 337. An instance of this is supplied by the word *krige*, "war"—

mei Wadaibē mārtege, krige wūrō tsubátsē ! wūrō krige tsubátsēni kwōya, kōa mdlam Lāminū áte nānyin kērmei mógō tserágena, "may the king of Wadai be pleased to send me warriors ! if he does not send me warriors, this priest Laminu wishes to take the kingdom from me."

krige tsáptsa lēgēda, "they assembled the warriors and went."

VI. *Anakoluthon.*

§. 338. *Anakolutha*, or sentences concluding differently from what their beginning leads one to expect, are now and then met with in Ali's narrations ; e.g.

kāmāntsiyē : ni, kómāndētē mánāndētē pāngányā, ŋglāyē gúltsēni díbiyē gúltsēni, kēdeg nēmtsē, nāndēn, tštšēnātē, ágō kārǵēntsēn degānā, ándi nōnyēba ? "his companion replied, As for thee, our Lord having heard our word, did not tell us whether it was good, or whether it was bad, but kept his peace, could we know then what was in his heart when he rose from our place?"

šiyē, "ám wúra, sōbāni áte, ágō wūrō tšēdenātē, kām tšēdena mbētši kwōya—wu nemēnēskē, pānógō," kōnō tátayē ám wūrārō, "the boy said to the great men, Ye great men, if there is any one who may do what this my friend has done for me : I will narrate it to you, hear it."

VII. *Hendiadys.*

§. 339. There is a sort of *hendiadys* in the following junction—

1. Of *kámgin* and *kōngin*—

ŋglī ndi kámtege kōgányā, "two years having passed by."
ŋgūdō fārībē kámtege kótseiya, nemētseiya, nemē nemētsa-nātē šī pāntšin, "when the birds of the air passed by, and spoke, he understood the speech which they spoke."

